

REVIVAL OF RELIGIOUS LEARNINGS

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# THE REVIVAL OF RELIGIOUS LEARNINGS

The Book of Constructive Virutes

PART I

CHAPTER I

TAUBA (REPENTANCE)

MEANING OF TAUBA

Tauba means repentance for a sin by taking promise not to do the same evil again and to return to God. Repentance is the beginning in the life of a person who intends to walk in the path of religion. It is the root of the fortune of those who are successful, the first step of a disciple, the key to guidance to the straight path, the weapon of purification of those who wish to come close to God and a dear thing of all prophets. So it is no wonder that man will commit sins. Hazrat Adam introduced the rule of repentance and he repented for the sin he committed in the past. It is necessary for man to return to God penitently after commission of sins. He who does good deeds is close to God and he who does always sinful deeds is close to the devil. He who does good deeds after commission of a sin is a real man

FOUR PRINCIPLES OF TAUBA

Human nature is mixed up of two elements. Every man has got the nature of angel, nature of man and nature of devil. He who does always sinful acts keeps connection with the devil. He who does always good acts keeps connection with angels. Nothing can give salvation to a man except the fire of repentance. So repentance or Tauba has got four cardinal principles.

(1) The first principle is form of repentance, its limit and its knowledge. It is the bounden duty of a man to make repentance after sin. If it is sincere, it is accepted.

(2) The second principle is to turn away from sins, to know the major and minor sins, to know the duties towards God and to men, to know man's progress and retrogression for virtues and vices and to know the causes of minor sins turning into major sins.

(3) The third principle is to know the conditions of Tauba,

search into past sins, expiation of sins and the classes of those who repent.

(4) The fourth principle is to know the causes of making Tauba and the medicines of persons addicted to vices.

#### FIRST PRINCIPLE - FORM OF TAUBA, KNOWLEDGE AND LIMIT

Repentance consists of three elements—knowledge condition and action. Knowledge of Tauba is necessary for condition, as condition is necessary for action. God promulgated this rule in the physical and spiritual worlds. Knowledge is necessary for repentance that the harms of sin are very severe. When you will know it with faith and truth, you will then become repentant for losing an object of love. When repentance prevails over the mind, another condition arises in mind which is called will or desire. It has got connection with present, past and future actions. Its connection with the present means that he wills to give up the sin which he has committed. Its connection with the future means that he becomes determined to give up to the last stage of his life the sin for which he is to be separated from his dear ones. Its connection with the past means that he wills to make expiation for not doing an action which he should have done.

So to know and search for doing good deeds as mentioned above is the first condition. This knowledge means faith and certainty of belief, as the meaning of faith is to know with truth that sin is destructive like poison. The certainty of belief means to believe as sure the immutable truths. The light of this faith is enkindled in the heart when the fire of repentance rises up. As a result his heart becomes dejected. He becomes then like a person who remains in darkness and then the rays of the sun shine on him or he sees his beloved if the screen is removed from him.

So knowledge, repentance and determination have got connection with the giving up of sin in the present and future and repentance of the past sins. If these three elements are united in person in an orderly manner, it is called Tauba or repentance but most people confine Tauba within repentance and do not consider the other two elements. The Prophet said: Tauba means repentance. It is such a fire of repentance as burns the heart and even attacks the back-bone. Hazrat Sahal Tastari said: To change

bad habits into good habits is Tauba. Solitude, silence and eating lawful things are conditions of perfection of Tauba.

## MERITS OF TAUBA

Tauba is Wazeb or compulsory. There are different classes of sojourners of religion. (1) One class are short-sighted. They cannot cross their blind faith at every step. So the Quran and Sunnah of the Prophet are necessary for them at every step (2) Another class of sojourners are fortunate. God expanded their breasts for Islam and they are upon light from their Lords and cross the impregnable stage of the path with care at the slightest hint. The light of the Quran and faith shines upon their hearts. A slight hint is sufficient for them owing to the brilliance of light. They know that repentance is compulsory in order to gain permanent good fortune and security from permanent ruin. The meaning of Tauba is to give up sins and to determine to do good deeds.

God says: O believers, be repentant to God all together that you may get salvation—24 :31. God says : O believers, repent to God with sincere penitance—66 : 8. Sincere penitance means to return to God from sin in order to incur pleasure of God in a condition free from doubt. God says: God loves those who are penitent and pure—2 : 220. The Prophet said : A penitent man is dear to God. He who returns from sin is like one who has got no sin.

The Prophet said: Think that a man went to a vast field with a camel loaded with food and fuel. He slept there after leaning his head. When he awoke, he did not find his camel there. Then he began to search for it running to and fro and said after getting tired of hunger and sun: I will go to my former place to sleep such a sleep that it may cause my death. Then he placed his head upon his hands and slept there to meet with death. When he awoke, he found his camel standing before him with food and water. His joy then knew no bounds. God becomes more pleased with the repentance of a believer than his joy in another narration, the Prophet said: He was beside himself with joy and said in an ecstasy of joy: I am your Lord and You are my servant.

Hazrat Hasan Basari said: When God accepted the penitance of Adam, the angels blessed him and Gabriel and Michael came to him and said : O Adam, God accepted your repentance and cooled your eyes. Adam said : O Gabriel What will be my rank if after acceptance of this repentance some questions are asked?

God then revealed to him: O Adam, there will come sorrows and difficulties over your followers and repentance will be open to them. Whoever among them will repent. I will accept his repentance as I have accepted yours. Whoever seeks My forgiveness. I will not be miser in accepting his forgiveness as I am near and accept invocations. O Adam, when I shall resurrect the repentant men, they will smile and enjoy and their repentance will be accepted.

Tauba is compulsory according to the unanimous opinion of the jurists. It means to have knowledge that sin and disobedience to God are harmful and remove the sinner away from God This appertains to compulsory faith. Tauba is firm determination to give up sin in the present and future and repentance for past sins. This shows that Tauba is compulsory.

Question: His Man Got Freedom of Action?

Answer: Man has got freedom of action but it is not opposed to our opinion that everything is the creation of God and man's freedom of will is also the creation of God. When man wishes, his wish has been created for him. For instance, God created hand, sound and delicious food. He created in mind this knowledge that the greed will be pacified by this food. He created also the contrary thought whether it would be good or injurious if the greed for food is satisfied and whether this kind of food is agreeable or not. He also created this understanding whether it has\*got any bar or not. If these causes are united, there comes the will to take that food. As a result of two conflicting thoughts and the greed for food, will comes in and that is called freedom of will. When all the elements are fulfilled, there comes will. When God creates the will and makes it firm. He allows his sound hand to extend towards food, as the unification of will and strength leads compulsorily to action. These two things, will and strength, are the creations of God.

Out of these creation, one thing is guided to another according to a well arranged plan created also by God. There is no change of God's plan. He does not move the hand to an well-arranged writing, till He creates strength in it, till He gives it life and till He creates firm will. He does not raise up firm will till He creates greed in mind. He does not create this greed fully till He creates this knowledge or understanding whether it will

conform to nature in the present or future. He does not create this understanding without other causes which make movement of limbs, will and knowledge. So understanding and desire of mind follow firm will and strength. Will comes before movement of bodily limbs. This rule is prevalent in every action. So everything is created by God and one thing of His creation depends upon another thing. For instance, will comes after understanding, understanding comes after life, and body comes before life. So the creation of body is necessary for life but not life for body. Similarly creation of life is necessary for creation of understanding and not creation of understanding for life. Understanding does not come if there is no life. Understanding has been created to make will firm and not for creation of will. Will does not come without life and understanding.

When nature is subject to some condition, the condition is created to accept that nature. Then that nature can be acquired from the strength of fate and God-given gift. When nature has not uniformity owing to the cause of condition, so also there is uniformity for occurrence of an event owing to the action of God. Man should necessarily be fit for occurrence of this uniformity. God says: I have created everything according to a measure. With regard to the original fate, there is this verse: 'My order is not but in a twinkling of an eye.' Man is subject to his fate. Owing to the fate or pre-measurement. He created the strength of movement in the hand a writer after creation firstly of an attribute named strength, secondly after creation in his mind a firm determination and thirdly after creation owing to this determination in mind understanding and fourthly knowledge of cognition. When these four matters subservient to fate from the unseen world appear in the body of a man, the inhabitants of the world know it. But before it remains hidden in the unseen world. Then the inhabitants of this world say: O man, you have moved, you have thrown arrows, you have written, but proclamation comes from behind the screen : When you have thrown arrows, you have not thrown them. It is God who has thrown them. When you fought, you have not fought. It is God who have fought with them. God will punish them through your hands.

## GOD IS AGENT OF ACTIONS

Then superficial learned man becomes blind and understands it. From his standpoint, he says that man has got freedom of will.

Some say that man has got freedom of will but he has got no connection with pre-measurement or destiny. Some adopt the middle course and say that man's action is subject to efforts. If the doors of heaven would have been opened to them and they looked to the spiritual and unseen world, it would have surely been disclosed to them that every opinion is true from one standpoint or the other, but there is defect in it. God knows the open and secret words. He does not disclose it except to those prophets with whom He is pleased. He who has entered the limit of His pleasure knows only the things of this world and not of the spiritual world. But a man of spiritual world knows that God is the Creator of everything and there is no master of action except He.

Question : You have said that every opinion is true. Cite an example for clear understanding.

Answer: Know, O dear readers, that a party of blind men went to see an elephant which they never see it before. When they reached the elephant, they touched it. One blind man touched its feet, another its ear, another its trunk. They at once exclaimed : We have known an elephant. When they went away, other blind men asked : How is an elephant ? They all described its different forms. The blind man who touched its feet said that the elephant is like a post. The blind man who touched its trunk said : the elephant is not as the other blind man has described.

The elephant is a hard substance and not a post and it is long. One who touched its ear said : By God. the elephant is smooth like a sieve. The saying of each is true in some respect or the other, but none could give a full description of an elephant. The difference of many men over a single matter is like this. This gives clue to spiritual knowledge.

Tauba is compulsory with its three ingredients, knowledge of sin, repentance for sin and giving up of sin in future. Tauba is compulsory after commission of sin, as a believer can understand that sin is harmful. He who does not give up sin gives up a portion of faith. The following Hadis proves it. When a man commits fornication he commits when he is not a believer. That fornication is injurious like poison is not known to him. This is said with regard to the faith which returns to spiritual knowledge. At the time of committing of fornication, he loses

faith that fornication is injurious and that it keeps him far away from God, just as when a physician says : It is poison and don't take it. If inspite of this warning, a person take: it, it can be said that he has taken it as he disbelieved it. This does not mean that he does not believe in the existence of the physician or that he has got no knowledge of medicine, but it means that he does not believe that poison is harmful, as he who knows the effect of poison, cannot accept it.

**BRANCHES OF FAITH:** There are more than seventy branches of faith. The highest branch is "There is no deity but God" and the lowest branch is to remove injurious things from path ways. This truth is found from the following instance. A man is not composed with one thing only but with more than seventy elements. The highest element is soul and life and the lowest element is removal of undesirable things from the body, such as trimmning moustache nails etc. Faith is also like a man. The highest element of faith is Tauhid. Faith does not remain if Tauhid goes just as a body does not live if life goes out of it. He who has got only Tauhid is like a man chopped of hands and feet and he is near death. Similarly, if a person has got nothing except basic faith, his tree of faith is about to crumble down. If a great tempest attacks it, it faces the angel of death. The faith of one, if not established upon firm foundation and not expressed in actions does not stand firm at the great tempest or the attack of the angel of death. The condition of his end becomes fearful\* The faith which is watered constantly by divine services remains intact at the time of death.

## EXAMPLES OF A SINNER AND A VIRTUOUS MAN

If a sinner says to a virtuous man: I am a believer as you are a believer, his saying is just like the saying of a creeping plant to a big tree : I am a tree just as you are a tree. The big tree says to the creeping plant: You will know soon how false is your claim. At the time of tempest, your root will be uprooted. The tree of a Refin or gnostics has got the fear to be cut off even at their advent of death. He who is a sinner does not fear to live forever in hell. His condition is like that of a sound man who remains immersed in harmful passions and low desires, as he does not fear death owing to his robust health. He should be said this : A sound man should fear illness and death may come to him if diseases attack



him. Similar is the condition of a sinner. He should fear his end and the consequent punishment in Hell.

So he who commits sin having faith is like the eater who eats food injurious to health. Thus it continues till he meets with sudden death. Similar is the condition of the sinner. When you give up the food in this world mixed with poison as injurious, how much necessary is it for you to give up sins which are injurious in the next world. He who eats poison and becomes repentant, disgraces it from his stomach by vomiting it at once: When this is necessary in this temporary world, how much necessary is it to give up sins which are detrimental to the immortal soul ? To repent for sins during life time is necessary because sin like poison will destroy the ever-lasting happiness of the next world. If the next world is destroyed, one shall have to enter burning fire and receive other punishments. Worldly happiness in comparison with that of the next world is very trifling. There is no end of time in the next world. Once poison begins to work, the physician cannot cure it. The sinner falls within the meaning of this verse (36 : 8): I have put a bar in front of them and a bar behind them and covered them up so that they cannot see—36 : 91. Spiritual knowledge is the root and worldly knowledge is its branch.

It is now clear to you that faith has got many branches and when a man commits fornication, he does not remain a believer. The screen which falls on faith is also a branch. At the time of death, it will fall from the basic faith as a man advances towards death if he loses one limb but still has got life. There is no existence of faith, without its branches if there are branches, they indicate that there is the existence of the root, but the existence of the root only does not indicate the existence of the branches. So spiritual knowledge is the root and worldly knowledge is its branch. Both are linked together. One cannot go without the other.

Repentance is compulsory on the part of every Muslim in every condition, as God says: O believers, be repentant to God all together so that you may get salvation—24 : 31. By this verse, all are called to be repentant. Tauba means to come near God from a distant path and to return from the path near the devil. Wisdom does not become perfect unless passions, angers and all other vile vices which are the instruments of the devil and which misguide

men are brought under full control. Wisdom becomes perfect at the advent of 40 years of age and it begins after the age of maturity and takes its root at the age of seven year's.

Passion, anger etc. are the soldiers of the devil and wisdom is the soldier of angels. When there is union of passion and wisdom, clash begins as one does not look at another with pleasure. They are opposed to each other and the difference between them is that of day and night or light and darkness. Sexual passion remains strong in youth before perfection of intellect. The soldiers of the devil come forward at that time. He who is a soldier of God has got his intellect shining. God says : The devil said : I will destroy the children of Adam except a few. If the intellect is firm, strong and perfect, its first duty is to control the sexual passion and greed and take the self towards divine service. This is the meaning of Tauba. There is not other meaning of Tauba except this. In other words, to control the passions and low 'desires of the self, to return from the paths of the devil and to walk in the path of God. There is no such man whose sexual passion does not appear before his intellect. The evils of the devil appear before the natures of the angels and the former sits tight in heart before the latter. So it is the duty of every man to return from the evil tendencies. A poet says:

Think not that Hinda alone is guilty of treachery.

Every chaste woman has got sin owing to her beauty.

## COMPULSORY TAUBA'S SYSTEMATIC DESCRIPTIONS

Greed is engrained in human nature from birth. It is the natural passion of man and it is not possible to go against it. So whoever remains an infidel at the time of maturity, he should turn away from his infidelity. If he is a Muslim at the time of age and follows the Islam of his parents, he should understand the meaning of Islam and turn towards real Islam as the Islam of his parents without understanding brings him no good. This is very hard and difficult. Tauba is directly compulsory on every man in every condition as he is not free from sins of his bodily limbs. There are traditions to show repentances and the wailings of the Prophets owing to their sins. If any man is free from sin, still he is not free from thoughts of sins. If he is free from thoughts of sins, he is not free from the machinations of the devil as many impure

thoughts keep him forgetful of God. The object of Tauba is to return from sin. The Prophet said : The devil circles round my thoughts, for which I seek forgiveness to God seventy times. When such is the condition of the Prophet, how is the condition of others?

Question: There is no doubt that the evil thoughts that cross in mind are harmful and to be free from them is the sign of perfection. Perfection is not compulsory according to Shariat and to return to perfection, Tauba is necessary. So what is the meaning that Tauba is compulsory under all circumstances?

Answer: Man is not free from greed from the beginning of his birth. So Tauba is not to give it up, but it is complete when past sins are enquired into, and one in repentant therefore. If a man follows his passion, a smoke rises in his heart as a result. When there is layer of smokes in heart, rust fall on it as a mirror is filled up with smokes out of the breath of men. God says: Never. Rather rust has fallen on their hearts for what they acquired. When rust is gathered on it, there falls therein seal, as a mirror becomes ugly if dust after dust falls on it. If it lasts long, it enters into the iron of the mirror and destroys it. It is therefore not sufficient to give up only dust of passion in future but it is necessary also to remove the dusts already gathered. In order to see face in mirror it is not only necessary that there should be no smoke on it, but all smokes and dusts gathered in the past on it must be removed. The smoke of sins and passions on heart should be removed by the light of divine worship. The following Hadis hints at that—"Do a good deed after an evil deed. It will wipe out the latter." It is only a good deed that can remove a bad deed according to the law of opposites. It is only cold that can remove heat. At first, heart remains pure. It assumes black colour for its opposite actions.

**MEANING OF WAJEB:** There are two meanings of Wajeb.

(1) One meaning is compulsory action which Shariat fixed as compulsory for all the people and the omission of which is great sin, such as prayer, fast etc. (2) The second meaning of Wajeb is doing that duty which is outside the control of the ordinary men and with which search is made to be near the Almighty had to acquire the rank of the highest religious personalities. To make Tauba from the faults mentioned above is necessary to acquire that rank, as to make ablution is compulsory for an optional prayer. Ablution is compulsory for a person who wishes to pray

optional prayer to attain rank. He who remains satisfied being deprived of the rewards of optional prayer does not require an ablution, as eyes, hands and feet are not compulsory for a man to remain alive. He who desires to be a full and perfect man, compulsorily requires these bodily organs.

So the basic compulsory subjects are for the ordinary people as they take a man to basic salvation which is like living with a life. The additional things which lie behind this basic salvation bring fortune and perfection for which the prophets, saints and the friends of God strived hard and for which they gave up the pleasures of this worldly life. Even when Jesus Christ took a stone to be used as a pillow for sleep, the devil came him and said: You have not given up the world for the next world. He said: Yes, how have you understood it? The devil said: You are using this stone as a pillow is included within the pleasure of the world. Why did you not place your head on the earth? Jesus Christ then threw away the stone and placed his head upon the ground.

His throwing off the stone is his Tauba or return from that pleasure. To place the head upon the ground is not compulsory on the general public, but Jesus Christ did so to acquire the highest merit. Do you not notice that our Prophet threw off a cloth which he put on as it turned away his attention from prayer owing to its varied colours. It is not compulsory on his followers. He did it to acquire the highest rank. This is Tauba or return from a slip of mind. Do you not notice that Hazrat Abu Bakr vomited out the milk which he had drunk as he came to know afterwards that it was not earned lawfully? But it is no sins to eat an unlawful thing unknowingly and Shariat does not make compulsory to take it out from stomach. Think of these people who were the most informed of men regarding God, God's path and God's Marfat. You take great care that you may not be deceived by anybody in this world. What a great care you should take not to be deceived regarding the affairs of God and the next world.

Abu Solaiman Darani said: If a wise man does not weep during the rest of his life for defect in his divine service, he shall feel sorrow up to his death. Every moment of life or every breath is a treasure. There is no exchange of it as it is the basic thing, it will take you to everlasting fortune and rescue you from everlasting misfortune. If you lose it uselessly and negligently, you will be a great loser. If you spend it in sin, you will spoil your

best treasure. If you do not weep for this loss, it will be for your mere ignorance. The danger of ignorance is more than that of all other things. All men are asleep. When they die, they are awake. Then their poverty will be disclosed to them.

A certain Aref said: If the angel of death informs a man that a moment only is left for his life his grief rises to such a degree that in exchange of everything in the world he hopes to get some leisure to get an opportunity to make Tauba for his past misdeeds, but that is not to be. God says: Spend out of what I have given before death comes to one of you, lest one of you say: O Lord, if you give me a little time, I will make charity and be one of the pious. God does not tarry a little for anybody when his time comes—63:10. At the time of that catastrophe, his basic faith will totter and in this condition his life will end. If he has sent good deeds in advance, his life will go out with Tauhid. This is his Khatema-bil Khair of end with good condition. If he is unfortunate, his life will go out in sorrows and anxieties. This is his bad end. For this reason, God says : Tauba is for those who commit sins out of ignorance and then soon repent, God will accept their repentance and He is all Knowing, the Wise. Tauba is not for those who commit sins till when death comes to one of them he says : I now repent—1:16. The Prophet says : Wipe out an evil by doing thereafter a good act.

Loqman said to his son: O darling, make no delay in making Tuba as death comes suddenly. He who does not repent without delay lives in two dangers. One of the dangers is that the darkness of sins is congested in his heart to such an extent that in the end it is transformed into rust and seal is created and it can hardly be effaced. The second danger is that unless treatment is made of the disease, death is sure-and no delay can be made to wipe it out. There is therefore In Hadis: Most of the cries of the dwellers of Hell will be for salvation without delay. He who will be ruined will not be ruined without sorrow. So his heart becomes black for the present and to secure it by divine service remains for the future. He remains in such condition up to his death and will return to God with unsound soul. There is no salvation except for a sound soul. Soul is a trust to man and life also is a trust to him. Whose ruins these trusts his matter is a subject of thoughts and anxieties.

A certain Aref said: God communicates by way of Ilham or inspiration two secret things. One of them is that when a man is born from his mother. He says to him: O My servant, I have taken you out to the world pure and clean and I have kept your life to Me as a trust and for that made you secure. I will look how you observe that trust and I will see how you meet Me. The second subject is that when his life goes out, God says : O My servant, what have you done with the trust I have kept with you? Have you preserved it till you have met Me. If you have preserved it, I will reward you in full. If you have ruined it, I will give you punishment as God says: Fulfill My command and I will fulfill Mine. God says: Those who fulfill their trust and promise—8:23

## CONDITION OF ACCEPTANCE OF TAUBA

Every sincere Tauba is accepted. Those who observe with the inner light and whose souls are bright know that every soul has been created pure and clean and every child has been created on natural attribute. But men have been polluting its purity and cleanliness with dirt and making it black with sins. They also know that these impurities on soul can be burnt by the fire of repentance, and the light of good deeds can remove the darkness of dirt gathered on soul. The darkness of sins has got no power to live with the light of good deeds as the darkness of night can not live with the light of day or as the dirt can not remain, if a cloth is cleaned with soap. So God does not accept a soul polluted with sins. As a cloth being polluted by foul act can be cleansed with soap and warm water, so a soul being polluted with passion and greed can be purified of tears of eyes and fire of repentance. As a clean cloth is acceptable, so a pure and clean soul is acceptable to God. So your soul should be cleansed and made pure. God says : The soul of one gets success which he has made pure.' One soul can recognise another soul. He who does not know his soul, how can he know another soul? He who thinks that Tauba although sincere will not be accepted, is like a man who thinks that darkness will not go even if the sun rises or dirt will not go even if a cloth is washed by soap. But soap is not alone sufficient to remove dirt if it is gathered, layer over layer; on a thing. Similar is the condition of sin if congested in soul. If one says by word of mouth "I repented", his word is like the word of a washer man who says by his tongue; I have washed this cloth. Such is the condition of a soul if no sincere repentance is made.

This is sufficient for acceptance of Tauba for a man with deep insight. There are proofs of the Quran and Hadis to this effect.

God says: He it is who accepts Tauba from His servants and pardons sins. God says: I am Forgiving, Acceptor of repentance. The Prophet said : God is more satisfied with the repentance of some of you. This satisfaction means acceptance of repentance and this is the proof of acceptance of repentance. The Prophet said : God says : God extends also His hand of forgivenesses towards one who is busy in commission of sins from night till day break and from day break till night. There are many repentance fit for acceptance which are not enquired into and there are many enquirers whose repentance is not accepted. The Prophet said: If you are engaged in the commission of sins which reach even heaven and then repent, God will accept it. He said : A man will enter paradise even after commission of sins. The companions asked : O Messenger of God, how can it be. He said : After commission of sins, he thinks how he can return from them. Thus he will enter Paradise. Our Prophet said : Tauba expiates sins. The Prophet said : He who repents after commission of a sin is like one who has not committed it, A Negro slave once said to the Prophet: O Messenger of God, I am engaged in obscene deeds. Have I got any repentance. He said. Yes, you have. Then he returned from the sins and said : O Messenger of God, when I commit sin, does God see me. He said: Yes, Then the slave gave such a loud shriek that cost his life. \_

It is related that when God cursed the devil, he prayed to God for time and He granted him time till the Resurrection Day. The devil then said: By the honour of your oath, I will not come out of the heart of a man till there is breath in him. God said : By My honour and glory, I will accept his repentance till there is life in his body. The Prophet said: A good deed removes an evil deed as water removes dirt.

Sayings of sages, Sayeed-bin-Mosayyeb said regarding the event of revelation of this verse "He is forgiving to those who repent," that a man repented after commission of a sin. Then he again committed that sin and again repented. Then God sent down the above verse. Fazil said: God said : Give good news to the sinners that if they repent, I will accept it. Give warning to the truthful that if I do justice in their case, I will punish them. Talqe-bin-Habib said : Whatever duties man may do, God is

much above that, but he should repent morning and evening. AbdVillah- bin-Omar said : If a man after, commission of sin get afraid in mind, it is effaced from his record of deeds

It is related that when a Prophet of Banue Israil committed a sin, God revealed to him: By My honour, if you commit sin another time, I will give you punishment. The Prophet said : O my Lord, you are you and I am I. By your honour, if you do not save me, I may commit another sin. God then saved him. A certain sage said : If a man commits sins and then repents for his whole life, he shall enter Paradise. The devil will then say : Alas, why have I thrown him into a sinful act? Ibn Masud one day saw a man committing a sinful act. He asked him: Is there any repentance for this sin? Ibn Masud first turned away from him and then looking towards him saw that he was shedding tears. He said to him: Paradise has got eight doors all of which will not be closed or opened. An angel will be entrusted with its not closing. So act and act and don't be despaired. Abdur Rahman-bin- Abul Qasem said. We were discussing with Abdul-Rahman about repentance of the unbelievers and also about the verse of God : If they desist. He will forgive th<sup>^</sup>r past sins. He said : Hope that the condition of the Muslims will be good near God. I heard that the repentance of the Muslims after Islam will be like their acceptance of Islam. Abdullah-b-Salam said: You are narrating the following Hadis after hearing it from the Prophet or knowing it from the Book of God-When a man commits a sin and then repents for it soon, his sins drop down sooner than the twinkling of an eye. Hazart Omar said : Sit with those who repents as their hearts are very soft.

It is related that a man of Banu Israil were engaged in commission of sins for twenty years after his divine service for twenty years. Thereafter when his look was drawn towards a beautiful woman, he said that his beard had grown grey. He felt grieved for this and he prayed to God : O God, I did your service for 20 years and then committed sins for the last 20 years. If I turn to You now with repentance, will You accept me? Someone from the unseen said: When you had loved Me, I had loved you. When you gave me up, I gave you up. When you committed sins again, I gave you a time. If you now return to Me, I will accept you. Jun-Nun said : There are such servants of God who saturate with the water of repentance the tree of sins when it grows. The fruits



of sorrow and penance then come out of it. They go mad without madness and fool without foolishness. They are the givers of lessons, speakers and well-informed of God and His Apostle. They drink water from the cups of purity and remain patient for long in sorrows and difficulties. Then their minds become eager to sojourn in heavens, their thoughts enter into the mysteries of the spiritual world, they take shelter in the canopy of repentance and read then the records of sins. As a result fear enters their hearts and reaches the utmost limit of renunciation embarking in the steps of God fear. They regard the bitterness of renunciation of the world as sweet and the roughness of bed as smooth. Even their glands of salvation and the staffs of security grow strong and their souls rise upwards and enter the garden of fortune. They make enjoyments in the sea of life and sing in the well of despondency. They cross the bridge of passions and descend into the field of education, drink water in the tanks of wisdom, embark on the boat of peace and sail in the sea of security with the wind of salvation.

## TAUBA FROM MINOR AND MAJOR SINS

Tuba means to give up sins. If a thing is not known, it is not possible to give it up. When Tauba is compulsory, the thing by which the condition of Tauba is reached is also compulsory.

## CLASSES OF SINS ACCORDING TO THE NATURE OF MEN

Man has got four natures. It is narrated regarding the wonderful qualities of soul that the nature and conduct of man are many, but they can be limited within four natures-Godly nature, devilish nature, beastly propensity and propensity of ferocious beasts. The reason is that man has been created of different elements and every element has got its influence.

1. Firstly—Godly nature. To boast, to take pride, to create, to love praise, to love honour and power, to wish to live forever, to wish to lord over all etc. are the Godly qualities in the man (2) Secondly, the devilish natures of hatred, rebellion, fraud, cheating, disturbance and all kinds of evils. (3) Thirdly, beastly propensities like greed for satisfaction of stomach, fornication, theft, eating of the property of orphans etc. (4) Fourthly, propensities of ferocious beasts, out of which grow the evils of anger, attack, rebuke, killing, etc. They come in order. Firstly,

beastly propensities remain strong and then propensities of ferocious beasts come. When these two propensities unite, they make intellect subservient to practise cheating, fraud. This is also the nature of the devil. At last, the Godly qualities become strong—greed for name and fame, greed for honour, desire for lordship over people etc. These are the roots of sins and fountains. Sins flow from these fountains into the bodily limbs. Some sins fall in mind, such as infidelity, hypocrisy, will for doing harm to men. Some sins fall in eyes and ears, some in tongue, some in stomach and organs of passion, some in hands and feet and some in the whole body.

Second class of sins—Sin comes from breach of duties towards God and men. The sins arising out of the breach of duties towards God are to give up prayer, fasting and other compulsory duties. The major sins arising from breach of duties towards men are to give up Zakat, to kill a man unjustly, to misappropriate the properties of others, to destroy the rights of others. It occurs in connection with life, properties, religion, name and fame. The punishment of sins for breach of duty towards men is sure and the sins of breach of duties towards God are expected to be pardoned. There is in the tradition : There are three matters—one matter is fit to be pardoned, one matter is not fit to be pardoned and one matter fit to be given up. The matter which is to be pardoned is the breach of duty towards God. The matter which is not fit to be pardoned is to set up partnership with God. The matter which is fit to be given up is the breach of rights of men. There is no pardon of that sin unless the owner of right forgives him.

Third class of sins—There is difference of opinion with regard to major sins. Sins are divided into two major and minor. Some say there is no such distinction as major and minor sins, rather whatever is done against the order of God is a major sin. This argument is weak as God says : If you give up the major sins of which you have been prohibited, I shall compensate your minor sins for you and cause you to enter to an honourable place—4 : 31. God says : Those who give up major sins and indecent acts except those evil thoughts which arise suddenly in mind. The Prophet said : Five times of prayer and prayers from one Jumma to another compensate the sins in between them if the major sins are given up. The Prophet said: To set up partnership

with God, to be disobedient towards parents, to kill and to break promise are major sins. The companions differed and fixed the major sins as four, seven, nine or eleven. Ibn Masud said that their number is four, Hazrat Ibn Omar said that they are seven. Abdullah-bin-Amr said that they are nine. Hazrat Ibn Abbas said that they are seventy and the nearest of them is seven. A certain sage said : The sin for which there is the fire of Hell as a punishment is major sin. Some say that the number of major sins is not known as the blessed night or the auspicious moment of Jumma is not known. Abu Taleb Makki said that they are seventeen. He said : I have gathered them from Hadis and from Ibn Abbas, Ibn Masud, Ibn Omar and other companions. Out of them, four have connection with mind—(1) to set up partnership with God, (2) to do a sin repeatedly, (3) to be despaired of the mercy of God, (4) and not to fear the punishment of God. Four have got connection with tongue—(1) to depose falsely, (2) to slander a chaste woman, (3) to break promise and (4) to make sorcery. Three have got connection with stomach (1) to drink intoxicant, (2) to eat the property of an orphan, (3) and to enjoy interest with knowledge. Two have got connection with the sexual organ—(1) to commit fornication and (2) to cohabit with boys. Two have got connection with hands—(1) to kill (2) and to steal. One has got connection with leg—to flee away from fighting with the infidels. One has got connection with the whole body-to be disobedient to parents.

Comparison makes a sin major or minor. A thing becomes bigger in comparison with a small thing. Again a thing is called small when compared to a bigger thing than it. If a man lies with a strong woman in the same bed, his lying is greater than looking at her and smaller than fornication with her. Sins are divided into three—(1) sins which are known to be major, (2) sins known to be minor and (3) sins which Shariat has not fixed to be major or minor. Imam Gazzali said : the thing who stands as an impediment to God's knowledge is a major sin and the thing which ruins life and ruins the means of livelihood is a major sin.

Major sin has got three stages—(1) the thing which stands as an impediment in heart for preservation of Marfat, (2) the thing which stands as an impediment to the acquisition of God's knowledge or knowledge of the Prophet is infidelity or disbelief which is the greatest of all major sins. Ignorance is the screen

between God and His servants and knowledge is the means of doing good deeds. In accordance with the measure of knowledge about Him, nearness is gained and in accordance with ignorance about Him, there is distance from Him. Ignorance has got another name named infidelity. He who has got knowledge of Him cannot remain safe and cannot be also despaired. He travels in these new stages which have got connection with God's attributes and actions. According to the Quran, there are three classes of sins—(1) what is known as major sins in the Quran, (2) what is known as not major sins in the Quran and (3) the sins which have got doubt of being called major sins.

(2) With regard to the second stage of major sins, it is the impediment to save life, as knowledge of God can be acquired if there is life. So to commit suicide is a major sin, but lower than infidelity. To cut off hands and feet and the thing which leads to sudden death are major sins. So also fornication and unnatural cohabitation are major sins as in a case of this nature there is no fixation of lineage, and cutting off the existence of man.

(3) The third stage has got connection with properties, as properties are the means of livelihood. It is not permissible for men to earn them arbitrarily, such as theft, dacoity, misappropriation of money. In four ways, properties may be misappropriated. The first way is to take property secretly or by stealing. The second way is to eat the properties of an orphan which is also done secretly. The third way is to misappropriate property by false deposition. The fourth way is to get deposited property by false oath.

## PUNISHMENT AND REWARD IN THE NEXT WORLD

Know O readers, that this world is visible material world and the next world is invisible spiritual world. The meaning of this world is your condition before your death and the next world is your condition after your death. The name of near condition is this world and of distant condition is the next world. Examples are the only means of describing the next world as we are now living in this world. God says : I have given these examples for men and none but the wise appreciate them: The reason is that this material world is like a dream in comparison with the next world. The Prophet said : 'Men are in sleep. They will wake up

after their death.' What occurs in wakeful state is not expressed in dream except in examples which are subject to interpretation. Similarly what will occur in the next world in wakeful state is not clear without examples of sleep of this world.

Once a man came to Ibn Sirin and said : (1) I saw in dream as if there is a seal in my hand with which I am giving impression in the faces and places of shame. He said : It seems you are a Muzzen and will proclaim before dawn in the month of Ramzan. He said : You have spoken the truth. (2) Another man came and said : I saw in dream that I am purging olive oil on my head. He said : Enquire into the condition of your slave if you have got any. It seems that she is your mother and was a prisoner in your childhood, as the root of oil is olive tree and it returned to its root. After examination, it was found that she was his mother and that she was taken a prisoner in his childhood, (3) Another man said to him: I saw in dream that I am dressing the neck of a swine with a necklace of emeralds. He said : It means that you are teaching wisdom to underserving persons.

The interpretation of dream occurs in such a way from the beginning to the end. The Prophets used to speak to men by way of illustrations and examples as they were ordered to speak to men according to the degree of the intelligence of men. The intelligence of men is as it were confined to the mist of dream. Nothing is expressed to men who see anything in dream without examples. When they die, they wake up and understand that the illustrations are true. For this reason, the Prophet said : The heart of man is situated within two fingers of the Merciful. Nobody except the wise can understand it. The fools take it literally and understand this that God has got hands and fingers, from which He is pure. Similarly the Prophet said : God created Adam according to His image. They understand it as material figure and colour. So they construct the images of God, while He is pure of all forms. Similarly the affairs of the next world are explained by illustrations! Many take it literally true. The Prophet said : On the Resurrection Day, death will be presented in the form of a goat without hairs and it will be slaughtered. Some say it is a false Hadis as death has got no body and goat has got a body. It is just like the saying of a man: I dreamt that a goat was taken to me and it was slaughtered. It means that the epidemic disease of the town slaughtered.

The nutshell of this talk is that the angel who is entrusted with dream presents to human soul in sleep what is written in the Guarded Tablet. He informs by illustration as a sleeping man cannot understand it except by illustration. It comes true and its meaning is correct. The illustration that death will be presented in the next world in the form of a goat without hair is that after the first death of man, there will be no other death as a slaughtered animal is not expected to come again. There is in the Quran "Be and it comes into being." This is explained as unlimited power. It is not possible to explain the punishments of sins and the rewards of virtues without illustrations. We say that on the Resurrection Day, men will be of different classes and their ranks will be also different as in the world there is difference of fortunes and misfortunes. The next world does not keep this world separate as the Conductor of the next world and this world is one without having any partner.

#### MEN WILL BE DIVIDED INTO FOUR CLASSES IN THE NEXT WORLD

One class are for destruction, one class for punishment, one class for salvation, and one class for success. The following is the illustration in this world. A certain powerful king in order to establish his kingdom on a firm basis kills some people and they are the destroyed people. He punishes some persons who are for a certain time but he does not kill them. They are those who receive punishment. He releases some persons who are recipients of salvation. He gives rewards to some persons who are successful. If the king is just, he classes his subjects on the basis of justice only. He does not kill except those who deny his sovereignty. He does not punish except those who have got defects in their service to him. He does not release except those who admit the king's rank and position. He does not give rewards except to those who spend their lives in his service.

There is also difference in the rewards of those who get rewards according to the extent of their services and helps to the king similarly those who are destroyed get punishment according to the extent of their mischief and wrongdoing. Some are killed outright, the hands and feet of some are cut off and then killed. Then understand that in the next world also the people will be divided into different classes. Some will be destroyed, some will get salvation and enter the abode of peace and some

will receive rewards. The nearest persons will receive rewards. The rewarded persons will be of different classes, some will enter the paradise of Eden/some will enter the paradise of Ma'wa, some Jannat. Similarly those who will receive punishment will be also of different classes. Some will be given slight punishment, some will be given punishment from one thousand years to seven thousand years. Similarly those who will be destroyed will be deprived of God's mercy.

## STAGES OF THOSE WHO WILL MEET WITH DESTRUCTION

The persons who will meet with destruction are those who will be deprived of God's mercy. They are like those persons whom a king kills on account of their opposition and who have been deprived of king's mercy. Those who deny the existence of God, those who are engaged in worldly pursuits and those who disbelieve God, His Prophets and His books are included within this class. Fortune in the next world means gaining nearness of God and meeting with Him. This nearness cannot be gained without knowledge of God. This knowledge arises out of faith and there is its corroboration. Those who deny the existence of God are the disbelievers deprived of God's mercy. The lovers of God said: We don't fear the fire of Hell, nor do we hope for the black-eyed Hurs. Our only hope is meeting with our Lord and the lifting of screen from us. They say: He who serves God in exchange of getting something is dishonourable, despaired and subject of hatred. He serves God only to get Paradise or to ward off punishment of Hell, but a lover of God serves Him only to meet with Him. Fire burns only the body but the fire of separation burns both the body and soul. The fire of separation is enkindled by God which rises up to the heart. A poet said:

Fire of separation in a lover's heart is high and severe.

Fire of Hell in comparison is trifling and like snow.

He on whom the fire of love is enkindled walks upon fire and runs over the bamboo points and cannot feel pangs owing to the urge of love. You will see an angry man fighting even after receiving wounds but not feeling any pain.

Second Stage: Those who will get punishment. They are the people who have got faith but have got short-comings for neglect to act according to it. The root of faith is Tauhid or faith in the

unity of God, He who follows his passion accepts it as his deity and not God. He is not a true Unitarian. God says: Say God and then leave them in their useless talks. The real meaning of this is : Give up everything except God. God says in its support: Those who say 'God is our Lord' and then they firmly stand on it- -60 : 30. This means that this is the straight path without which Tauhid is not perfect. This path is more slender than hair and more sharp than sword. This is like the bridge of the next world. Man strays away little or more from this straight path as he is not free from the propensities of nature. He goes away from Tauhid in proportion to his going away from this path. This occurs for two reasons—strength of faith and its weakness and following low desires, more or little. God said: There is nobody among you who will not come to it (Hell). It is a decree of God. God said : Then I will give those who are God-fearing salvation and I will make the sinners turned down—19:71.

The Prophet said: Some persons will be taken out of Hell after one thousand years and they will cry O Merciful.' Hearing this Hadis, Hasan Basari said: Alas! Had. I been one of those persons! It is in the tradition that the man who will come out last of all from Hell will come out of it after seven thousand years. Some will come out of it like lightning. Some will remain in Hell for seven thousand years. So there are days, weeks, months and years within this period. Punishment will be meted out different times for different persons. There will be also different kinds of punishment as a king metes it out to his subjects. He fines some persons, whips some, confiscates, the properties of some, deports some, beats some, kills the children of some, takes the wives of some as slaves, chops off the nose, hands and feet of some. Similary there will be different kinds of punishment in the next world. The greater the sins, the greater the punishments. There are several kinds of punishment for several kinds of sins. Those who are adapt in soul give proof of the above by the Quranic verses : God says : Your Lord is not an oppressor of His servants. He says: Every soul will be given today what it eamed-12:286. He says :Man shall have nothing but what he strives for. He syas : He shall see even an atom of good he does and he shall see an atom of evil he does 99:71.-

There will be justice and no injustice, but the scale of pardon and forgiveness will be heavy, as the Prophet said that God had said : My compassion overcame My wrath. God says: If you do a



good deed, God will increase it and give you abundant rewards from Him. It seems that whose establishes his faith firm, keeps away from all major sins, does all the compulsory duties and does not do except minor sins and even these also not repeatedly, his punishment will be confined only within accountings, because when his accounts will be taken, his virtues will be heavier than his sins. There is in Hadis that the prayer for five times, Jumma prayer and the fast of Ramazan expiate the sins committed during the period. Similarly if the major sins are given up, the minor sins are expiated therefore.

## DIFFERENT STAGES OF THE FORTUNATE

To enter the highest Paradise or to live near the fortunate one depends upon faith of different kinds. Faith is of two kinds-- blind faith of the ordinary people and faith born out of direct inner sight which is gained with the expansion of breast by the help of God's light. By virtue of this faith. The knowledge of everything appears to him and it becomes clear to him that everything will return to God as there is no existence of any thing except that of God. His attributes and His actions. These are they who will live near God and reside in the highest Ferdous.

There are different classes of these fortunate persons. Some will be advancing and some retracing. Their rank will vary according to the variance of their degree of knowledge of God. There are many stages of God's lovers as there are many steps of knowledge of God. There is no end of the depth of the ocean of Marfat and there is no such person who can cross that ocean. The divers according to their strength and the strength given to them by divine order can dive therein. There is no end of the path towards God. So there is no limit to the stages of those persons who walk in the path of God. He who has got better faith is also one of the fortunate people. His rank is lower than that of the fortunate Prophets. The highest rank of the fortunate men of - blind faith is near the rank of the near ones. The man who gives up major sins, does the compulsory duties, stands upon the five pillars of Islam, utters Kalema Shahadat by tongue and heart, performs pilgrimage, gets this rank. He who committed major sins, and neglected to do other compulsory duties but made sincere repentance before his death, will live with that person who has not committed these sins. A washed cloth is like the cloth which has got no dirt from the beginning. If he dies before repentance.

his time of death will be fraught with dangers. Blind faith at the first tempest of slight doubt is shaken at the root. He who is wise with deep insight keeps himself away from this danger at the time of death.

He who continues to commit sins for as many days as he likes will get punishment therefore for proportionate days. He who does heinous sins will get severe punishment. He who does different kinds of sins will get different kinds of punishment, he will not come near the rank of the fortunate ones. Those who are gnostics with deep insight will live in the highest Paradise. There is in Hadis—He who will be taken last out of Hell will be given space ten times of this world. If the area of this world is one thousand miles, don't think he will be given space ten times of one thousand miles. This is like the saying of the man : I have given one who has taken my one camel ten camels. This means that if the price of a camel is ten dinars, he was given hundred dinars. The Prophet said : Paradise is situated in heaven. It appears that heaven is in this world. So how can Paradise situated in the world be ten times of this world? It should not be taken literally.

## CAUSES OF DISASTERS ON RELIGIOUS PEOPLE

The Prophet said: Be kind on three persons—(1) a learned man among the illiterate (2) a rich man among the poor and (3) an honourable man among the dishonourable persons. For this reason the Prophets are the recipients of kindness among his followers as they suffered owing to the short intelligence of their followers. Those are tests from God for their examination and come from God according to destiny. For this reason, the Prophet said : Disasters fell upon the Prophets, then on the friends of God and then on the religious persons like them. Disaster came upon the Prophet Ayub so also on Noah as he was tested for a group of people. Whenever the harsh word of a person gave the Prophet sorrow, he used to say: God showed mercy on my brother Moses who had to suffer much more hardship than this, but he remained patient. When the Prophets were not secure from the enmity of the oppositionists and when the friends of God and the learned were not save from the fools, the friends of God are not free from dangers and difficulties. They are also tested by trials. They are driven out of towns and cities. They are blamed before

the ruling powers and some men attribute to them infidelity. The followers of Ma'aifat are known to the illiterate as fools.

When you have become aware of the truth of this subtle matter, believe then in the following words of the Prophet: The man who will come out last of all from Hell will get space ten times of the world. Be careful of believing only what your external sense organs can catch. If you only believe that, you will be an ass with two legs as you have got five senses and an ass also has got five senses. The Latifa or the subtle matter for which you are distinguished from an ass was presented to the heavens, earth and mountains but they refused to accept in and they were afraid of it. It is not of the material world and is outside the world governed by five senses. It is included within the spiritual world in which no lower animal can enter. He who neglects this valuable thing and keeps it as useless, ruins himself. So don't include yourself within those who forget God. He who does not know except the knowledge gained by five senses, forgets God as God is not to be known only by the five senses and God makes one forgetful of his soul who forgets God. He misuses the trust placed in him by God. He is worst than a beast, as a heart gets salvation after its death but the trust in him after his death will be returned to him.

Nobody except a believer in the unity of God, will come out of Hell. By unity of God, I don't mean only utterance of "There is no deity but God" as tongue is of this material world and it will not get benefit except in this material world. The essence of Tauhid is within mind. What is known to be true will do benefit. Tauhid becomes perfect when it is known that nothing happens except by the command of God. Its sign is not to get angry with any person, as the cause of an action is nobody but God. So Tauhid is divided into different classes. There are persons whose Tauhid is firm like a rock. There are persons whose Tauhid is like the weight of a seed. They will nevertheless be taken out of Hell. The Prophet said : He who has got faith to the weight of a seed will be taken out of Hell.

Most persons believing in Tauhid will go to Hell on account of their oppression on the people. A man may have mountain-like virtues but the oppressed people will stand before him. He destroyed the honour of some persons, misappropriated money of others, beat and assaulted others and backbited others. They

will be given compensation from his virtues. When his virtues will end the angels will say : O Lord, this man has finished his virtues but there are other claimants. God will say : Add their sins with his sins and throw him into Hell. So he will enter Hell for the sins of others and the oppressed persons will get the virtues of the oppressors and will go to Paradise. It is related that one of the friends of Ibn Jala backbited him. When his friends sought his pardon, he said : I will not forgive him. There is no virtue in my record of deeds like his virtues. How can I efface it. He also said: Backbiting is a sin for my friend, but a virtue for me. I wish to embellish my record of deeds therewith.

A physician thinks that a certain patient will die and no medicine will bring his cure. He thinks of another patient who will be cured. But it is seen that the former patient has recovered and the latter has died. This is the mystery of God and outside the scope of the knowledge of man. The salvation and success in the next world is just like that. They have got secret causes outside human knowledge. For this reason, we should forgive the guilty and not express anger on the virtuous. God says : God does not oppress anybody-21 Q. 47. He says: God does not oppress anybody to the extent even of an atom. He says : Man does not earn anything except by his efforts. His efforts will be considered-53 : 38. He says : Everybody is responsible for his action-6 : 115. He says : when they were misguided. He closed their minds. He says: When they changed their conditions, God changed their condition. God says : God does not change the condition of a people till they change their own condition. These verses are clear to those who are adept in the knowledge of soul just as a person sees anything with his eyes. Eyes in some cases commit mistakes, as they see near what lies distant and see little what is big. But the eye of heart or soul cannot commit mistake. To this effect, the Quran says : The heart has not taken as false what it has seen-53:11.

Person who get salvation-Salvation means security without fortune or success. Those who got salvation did not do divine service and they did not get reward although they were secure of punishment. They are like boys among the infidels or deranged of brain. They are like those persons who did not receive invitation to accept Islam and lived in unknown places. They have no knowledge of God and no actions of religion. They have

got such sin as can keep them away from God. They are neither the inmates of Paradise nor of Hell. They will remain in a place between Paradise and Hell called A'raf or elevated place.

Rewarded persons-They are not blind believers but are cognisant of God with deep insight. They are the near ones and will get rewards beyond description. God says : Nobody knows what consoling rewards to the eyes are reserved for them. The Prophet said that God says : I have prepared for My righteous servants such reward as no eyes has seen, no ear has heard and no heart of a man has conceived.' The matter of enquiry of the Arefs or gnostics is to get that condition which no other man in the world can appreciate. They don't want palaces, beautiful dawns, milk, honey, wine, ornaments of paradise but they desire for Divine sight the less of which they will not be satisfied. This is the end of fortune and taste. Hazrat Rabia was asked: What is desirable in Paradise ? She said : To get Neighbour and then a house. These persons are engrossed in the love of the Master of the house and not of its embellishments. This condition is called Fana fillah.

#### WHEN A MINOR SIN TURNED INTO A MAJOR SIN ?

(1) The first cause is that any minor sin if done repeatedly turns into a major sin. It is therefore said : If a minor sin is committed repeatedly, it does not remain a minor sin. If a major sin is committed and then there is repentance for it, it does not remain a major sin. In short, if a person commits a major sin and then refrains from it and does not do it again, it is expected to be forgiven more than a minor sin which he commits repeatedly. For instance, if water falls repeatedly on a stone, there falls a sign therein but if once only water is flown on it there will be no sign thereon. For this reason the Prophet, said : A good deed though trifling is good if done always. Anything small, if done repeatedly, brings good, and anything great, if not done always, is less beneficial to the progress of soul and its purity. Similarly a minor sin done repeatedly turns into a major sin and its influence to blacken a soul is great. A great sinner first of all commits minor sins and then jumps into a major sin. A fornicator rarely commits fornication without doing some deeds of love. A person rarely kills a man without first cherishing hatred and enmity for him. So before every major sin, minor sins are committed. If minor sins are committed throughout life, they cannot be expected to be forgiven, but if a major sin is committed suddenly, it is expected to be forgiven.

(2) The second cause is to belittle sin. When a person thinks a sin great, he humbles himself before the Merciful. When he humbles himself, he becomes great. The influence of sin then does not fall in his heart to a great extent. If a sin is thought as insignificant, it is understood that the sin has cemented love with the heart and for this reason its influence on heart is great. Hadis: A believer considers a sin hanging like a rock on his head, while a hypocrite considers a sin trifling like a bee which passes over his nose.' A believer takes sin as great and think also a minor sin as great. God sent revelation to a certain Prophet : Don't see the trifling nature of a present but look to the nobility of the giver of the present. Don't think sin as small but look whom you are opposing by this sin. An Aref said from this angle of vision : There is no minor sin. Every opposition to God is a great sin. ; A certain companion said to his successors : You commit such sins which are thinner than your eye-lash but we regarded them as causes of ruin at the time of the Prophet. The companions regarded the minor sins as great. For this reason, the ignorant people do not think a minor fault as sin, while the learned consider it as a major sin. This matter bypasses a blind man but not one having eyes.

(3) Third cause to get pleasure in sin. If pleasure is found by committing a minor sin, it turns into a major sin. Whenever the pleasure of a minor sin is great, it turns into a major sin. Even there are persons who take pride after commission of such minor sins. For instance, one may say: Have you seen how I have injured his honour and how I have made him a fool ?

(4) The fourth cause is to think a minor sin as trifling as it met with no punishment. God has kept his sin secret and as such keeps patience at it and gives him time to repent and to seek forgiveness, if the sinner neglects it, the minor sin turns into a major sin. The sinner is unaware that God gives him time disliking it. He thinks that as the sin does not meet with punishment, God was kind to him. This is not kindness of God, but it is His plan and trick and nobody can be secure of his sin. God says: They think that God may give punishment for what they say. Hell is sufficient for them. They will enter therein. How bad in this place of entry!

(5) The fifth cause is that if a sin is disclosed, it turns into a major sin. If a man commits a sin and then discloses it or if he commits it in presence of others, he lifts the screen which God has thrown upon his sin and gives encouragement to others by his

gin. If others hear of his sins or see his actions of sins, these are also acts of sin. It appears from this that one sin creates another sin and hence his guilt increases. There is in Hadis that the sins of all, except those who disclose their sins, deserve to be forgiven. A certain sage said : Don't commit sin. If by chance a sin is committed, don't commit another sin by giving encouragement to others. For this reason, God says : The hypocrite male and hypocrite female are friends to each other. They enjoin evil deeds and prohibit good deeds.

(6) Sixth cause. The minor sin of a learned man turns in to a major sin. The reason is that the people follow the learned men. If any one of them commits a minor sin, the people also commit it as they follow him. If a learned man puts on silk dress or a gold ring, enjoys the doubtful properties of others, frequently goes to the darbar of a ruling authority, learns such a learning' with which he wishes to argue with others and seeks name and fame, these will turn into major sins if the people follow his actions. Even after his death, these evils continue in the world. Thanks to the learned man with whose death there is the end of his sin. There is in Hadis that who introduces a bad custom, his sin and the sins of those who follow him devolve on him and his sins will never be reduced a little. God says : We shall record what they sent in advance and their signs. The meaning of these signs is what remains of their actions after they are done and what remains with its doer. Hazrat Ibn Abbas said: Woe to the learned man who follows in his bad actions. If he slips he repents but the people hear it and travel therewith in the country. A certain sage said : The slip of a learned man is like the break of a boat which capsizes with those who are on board of it.

There is in a book of Banu Israil that a learned man misguided the people by his innovation. Then he repented and began to do good deeds for a pretty long time. God revealed to His Prophet to tell him: If his sin would have been confined between him and Me, I would have forgiven him. How can I forgive one who misguides My servants ? I will throw him into Hell along with them. It appears from this that the affairs of the learned men are very serious. They have got the duty of giving up sin and the duty of concealing it. As their sins are increased, their virtues also are increased, as the people follow them in both their actions. If a learned man gives up the enjoyments of the world

and attachment of the world and remains satisfied with little food and drink and old clothes, gets virtues like the virtues of those who followed him in these affairs. If he does the contrary and remains attached to the enjoyments of the world only, he becomes the cause of these evils.

## CONDITION OF TAUBA

Tauba means repentance and determination for not doing the same again. Knowledge, repentance and determination are the conditions of Tauba. Repentance is the name of grief that comes as a result of loss of a dear thing. It has got many signs-pangs of mind and sorrow, shedding tears, weeping for a long time, living in cares and anxieties. What thing other than sins shows path to punishment ? Who else except God and His Apostle is the giver of true news ? There is in Hadis : Live with those who repent, as their minds are very soft.' There is a story of Banu Israil that a man committed a sin and then repented and remained engaged for many years in divine service but still his repentance was not accepted. The Prophet of the time was asked about the acceptance of his Tauba and God revealed to him : By My honour and glory, if the inmates of heaven and earth make intercession for him, I will not except his repentance, as the pleasure of sin still lies within his mind.

Question: Mind naturally turns towards sinful acts. Why should there be taste of bitterness ?

Answer: Some one drinks honey mixed with poison and gets these at the time of drinking, but thereafter he suffers for long after he falls ill, his hairs fall down and his limbs get swollen, if thereafter honey mixed with poison is given to him although he is then hungry and has got a great desire to enjoy sweet things, he will hesitate in drinking that honey. The bitterness of sin is like that to a repentant. So the pleasure of every sin is like the taste of honey but there is poison in it. Without this belief, Tauba can not be sincere. When this belief becomes difficult his repentance can not be sincere. Believe that there is a ruinous poison in every sin as you believe firmly that poison is ruinous.

**DETERMINATION OR FIRM WILL:** The firm will which comes out of repentance is the will of inquiry. It has got connection with the present, future and past. Regarding its connection with the present, it gives advice to one to give up



every sin, every prohibited thing and to do all compulsory duties. With regard to its connection with the past, it enquires into omission of duties. With regard to its connection with future, it advises him to take care, so that there should be no further omission of compulsory duties and doing divine service always and giving up sins upto death.

The condition of sincere Tauba is that one should prepare for correction of past misdeeds. From the day of omission of semen upto the present time, take account of all omissions and commissions and rectify these, observe the omitted prayers, pay the dues of Zakat and do other duties like fasting and pilgrimage. If you could not have fasted in Ramzan, you should keep them. If you had means of going to pilgrimage and you now had not done it, do it and if you can not do it now owing to poverty, you should try to do it, or else you will be a sinner. If you die before making pilgrimage, you will die as a sinner as the Prophet said : He who dies without making pilgrimage may die if he wishes as a Christian, or if he wishes as a Jew. Regarding other sins, enquire about those committed upto date by your ears, eyes, tongue, stomach, hands, feet and sexual organ and try to repent for them and remove the wrong's you have done to others by the commission of sins. Repent sincerely for the sins for breach of duties towards God. Take account of all the sins from maturity upto date and do one good deed in place of one sin. The Prophet said : "Fear God wherever you remain and do a good deed after an evil deed and it will effect it. God says : Good deeds remove the bad ones-11 :114 Your object will be to give up every sin as harmful like poison.

Sin is darkness and virtue is light. As darkness can be removed by light, so also sin can be removed by virtue. This is the easy way for effacing sins, as a thing can be destroyed by its opposite thing. Love for the world is the root of all sins. The Prophet said : There are some kinds of sins which are expiated only by cares and anxieties. The Prophet also said : When the sins of a man become too much and there remains no such good deed which can expiate his sins, God admits in his mind cares and anxieties which expiate his sins.

Question: Man's cares and anxieties generally arise in connection with his properties, children, name and fame. Can they be expiation of sins ?

Answer: To love the above things are sins but if he is deprived of those things, his sins are expiated. It is narrated that Gabriel once came to Joseph in his prison. The latter asked him: How far have you burdened my old father with sorrows and anxieties ? Gabriel said : He has been given sorrows to the extent of grief of a mother who lost one hundred sons. Joseph said : What rank will he get near God therefore ? Gabriel said : "The rank of one hundred martyrs".

**BREACH OF DUTIES TOWARDS THE PEOPLE :** In this matter also you have some duty towards God as He prohibited the people from oppression. So for this breach of duty he should be penitently sincere to Him and promise not to do it again in future. Be kind to a man whom you have oppressed. Return to him his properties, if you have taken them unjustly. Praise one whose honours you have destroyed. Speak good of your neighbour whom you have backbited. These will not save you, unless you refrain from doing wrong to others. If you have done harm to the life or honour of a man or given trouble to his heart, you have oppressed him. If you have killed a person out of mistake, give blood money to his heirs.

It is reported that Maez-bin-Malek came to the Prophet and said "O Messenger of God, I have committed fornication and I have oppressed my soul. So purify me. This is my wish." The Prophet turned him back. On the following day, he came again to the Prophet and said as above. He turned him back for the second time. When he said this for the third and fourth time, he passed orders for his punishment. A pit was dug for him and he was put therein and stoned to death. There were two parties over this affairs. Some said "He has been ruined". Some said "This is no other 'sincere Tauba like his.'" The Prophet said " He has repented in such a way that if it would have been divided among the people, it would have been sufficient for them."

On another day, one Gamedī woman came to the Prophet and said "I have committed fornication, purify me." The Prophet turned her away. On the following day she came again to the Prophet and said "O messenger of God, why, did you turn me away ? You have thought that as you have turned away Maez, you will also turn me away. By God, I have conceived." The Prophet said "Go away till you give birth to a child." Immediately after the child was born, she came to the Prophet

with the child putting on a torn cloth and said "My child is born." The Prophet said "Go and suckle it, till it comes to an end/ When the suckling ended, she came to the Prophet with the boy in whose hand there was a piece of bread. She said "O Prophet of God, I have finished suckling and now he has been taking food." The Prophet then handed over the boy to a Muslim. A pit was dug upto her breast and the Prophet then passed order to stone her to death. Hazrat Khalid-bin-Walid threw a piece of stone on her head which gave out a streak of blood which fell on his face and he was rebuking her. The Prophet heard it, rebuked him for it and said "Stop O Khalid, One in whose hand there lies my life, she has made such a Tauba that if a collector of Zakat in excess of limit makes such Tauba, his Tauba will be accepted. She was then buried after funeral prayer. If the money of somebody was taken by force or there was a breach of trust or the wages of a labourer were not paid or paid less, it is incumbent to gather information of these things from the time of maturity upto date and to pay their just dues.

**REGARDING PROPERTY:** If the owner is known. It is incumbent on him to return it to him. If the owner is not known it should be given in charity. If you have given trouble to the mind of anybody. Seek pardon from him. The Prophet said "One of your predecessors killed 99 persons and asked: Who is the wisest man in the world? When a saint was mentioned to him, he came to the saint and said "O saint, I have killed 99 persons. Will my Tauba be accepted?" The saint said "Your Tauba will not be accepted." Hearing this, he killed the saint and filled up his number of murders to one hundred. Then he enquired of the greatest learned man in the world. When his name was mentioned, he came to him and asked him: I have killed one hundred persons. Will my Tauba be accepted? He said "Yes, your Tauba will be accepted. What is the reason of its not being accepted? There you will find some persons engaged in divine service. Do divine service along with them and don't come to your native place as the land is not good." When the man was half way to that land he breathed his last.

The angel of mercy and the angel of punishment quarreled with each other regarding his case. The angel of mercy said "He has repented and turned his face towards God". The angel of punishment said "He did never do any good deed." When

another angel in the form of a man came there, they took him as an umpire to settle the matter. He said "Fix the distance between the two paths and he will get the path which is nearest to him." They measured the two paths and found that he crossed the path of repentance more than the other path. Then the angel of mercy took him with him and he was forgiven.

## DETERMINATION IN FUTURE

Firm determination shall have to be taken, so that sins are not committed in future. Hold firm connection with God, take such firm determination, that no such sin is committed in future. Be like such a patient who knows in his illness that the eating of fruits will do his harm \*»nd for that he takes such firm resolve that till he is cured he will not take fruits again. Till such firm resolve is made, there will be no Tauba. Your Tauba will not be perfect till you keep separate from your greed, keep silence, eat less and sleep less and take firm precautions in eating lawful things, as eating of unlawful things is the root of all sins. He who can not give up greed in foods and drinks, his eating of lawful things and giving up of doubtful things are not sufficient. A certain sage said "If a man repents for his sins and keeps patience for seven years, he will not again come to that sin."

Question : What is your opinion regarding (1) a person who forgets his sins and does not think of it and (2) a person who remembers his sin and does not forget it?

Answer : One section of the learned men say that Tauba means keeping sins in front. Another section say that it means to forget sins. To us, these two opinions are both true according to circumstances. There are many ways to go to God, some near and some distant. To keep sins in front and to remember them is good for a beginner in the path of religion, as in case he forgets them, his repentance will not increase and for that his will to walk in they way to God will not be so strong. If he remembers his sins, his sorrows will increase and he will fear to commit them again. The above person is better than a careless person, but it is more injurious to a sojourner for religion as in the case of journey remembrance of sin is an impediment. Rather he should not deviate from the straight path of religion. In case sexual passion becomes strong, if the sin of fornication is remembered, it is injurious and to forget it is better. The Prophet said "Be careful, I

commit no mistake, but I am thrown to a mistake, so that I may understand it". In another narration, I am made to forget in order to establish a way of life. The Prophet talked to men according to their intelligence. When Hazrat Hasan took some dates in his mouth to eat, the Prophet said "Kakh, Kakh" meaning vomit it. He did not then understand the word "Vomit the dates" as he was then too young. So he made him to understand with the words of a child that it is unlawful. Similarly, if a person calls a bird or a beast with particular words, it responds to him and it does not respond to any other words. So be not indifferent to these words.

1. Class of repentant: The repentants are of four classes. The first class are those who repent for sins that may be committed upto the end of their lives and those who repent for past sins and take care not to commit sins in future. As a result of habits, some evil thoughts may arise in his mind. For this one should stay on repentance, advance towards good deeds and give up evil ones. The name of this Tauba is Tauba Nasuha or sincere repentance. The mind of such a repentant is called Nafse Mutmainna or quiet mind. It returns to its Lord well pleased with Him and well pleasing Him-89 : 26. The Prophet said with regard to these persons "Mufarredun went in advance." They are desirous of God's remembrances. Zikr has pulled down from them their burdens. So they will come with light burdens on the Resurrection Day. It is seen that there is the burden of Zikr on them, but actually it is Zikr which has taken away their burden. They have different ranks. There are some repentants whose desires fall under the flow of divine knowledge and become quite. Another class of repentants can not save themselves from clash with their low desires and they take delay to turn them back with efforts. There are some persons who meet with death after repentance. Some person make Jihad with their passion after Tauba keep patience and remain upon Tauba. Their rank is highest as their good deeds destroy their evil deeds. A certain sage said : If a sinner commits a sin and restrains himself from it after getting opportunity of committing it again out of fear of God and keeps patience and controls his sexual desire, it expiates his sins. This condition is very difficult but its result is very good.

2. The second class of repentants : Such a person after repentance keeps himself firm for some days, gives up major sins and does divine service, but he is not free from such sins owing to

pressure of circumstances although he has got no such object. He does not have a firm will to do that sin but if he commits it, he becomes repentant and sorrowful. Then he resolves that he will not to do that sin but if he becomes repentant and sorrowful. Then he resolves that he will not do it again. The mind which has got such a state is called Nafse Lawwamah or self-accusing soul. This Tauba is less than that of the first class. Evil is mixed with the blood of man and he can hardly release himself from it. God says : God is openhanded in pardoning those who give up major sins and indecencies except passing thoughts of sins. An evil thought suddenly crops up in mind along with the minor sins. He had no previous thought about it. So this kind of evil thought is pardonable. God says : When they do indecent acts or oppress themselves and then remember God and seek forgiveness for their sins. So it seen that God praised them for their repentance inspite of oppression on their soul. For this rank, the Prophet said -. Those who repent after commission of a sin are the best among you. In another narration, a believer is like a stalk of corn. Sometime its head rises up straight and sometimes bends down The Prophet said: A believer is not free from sin.

This shown that Tauba is not called for these sins. Such a guilty person does not reach the stage of a sinner. The Prophet said : Every son of Adam is a sinner. Among the sinners, those persons are good who repent and seek forgiveness. He said also "A believer may commit many sins but is busy in repentance. God says "They will be given double rewards on account of their patience, and thereby remove the evils by good deeds." God says in this verse that they do good deeds after commission of a sin. He did not say that they do not commit sins.

3. The third class of repentants : Such a repentants keeps himself alright for some time and then his passion becomes strong for commission of sins. As a result, he advances towards sin, being unable to control his passion. In spite of this he does divine service always, but can not give up one or two sinful actions. He loves that it would have been better if God gave him power to control them. After the sin, he becomes repentant and says "Alas, had I not done it" This soul as called Nafse Mosawaalah or questioning soul. God says regarding these persons "And about others, they recognize their sins and they mix good works with them and others mix evil deeds." These

persons continue to do good deeds and expect forgiveness for their sins and faults. Many a time such a man dies before repentance. The region of the next world and its enjoyment falls on that person whose soul is saved and who purifies his soul for a long time as decreed by God in his destiny. For this reason, God says : By the oath of soul and what it purifies. He informs it of its evil deeds and its God-fear. He gets salvation, who purifies it and he is ruined who pollutes it-91 : 7. The Prophet said : A man may continue to do good deeds upto seventy years. Even the people then say that he is one of the inmates of Paradise. There is then the distance of half a cubit between him and Paradise. Then suddenly his fate comes forward and he begins to work the deeds of the inmates of Hell and then he enters Hell. So there is the fear of death before his Tauba. Man's every breath may be his last breath and death maybe linked up with that breath.

4. Fourth class of repentants : These persons repent and remain in that condition for some days and then again return to sin. They feel no sorrow for their sins and do not mind to repent. These persons are included within the habitual sinners. Such a soul is called Nafse Ammarah or a soul prone the evils. Such a soul runs towards evils after returning from good deeds. There is fear for such a man in the end. If he dies upon good and upon Tauba, he will await his release from hell although it will occur after some time. So to seek forgiveness by divine service is like acquiring education by efforts arid like seeking wealth by trade by crossing the big seas. All the people, except the learned are deprived of fortune. All the learned men except those who do good deeds are deprive of fortune. All the doers of goods deeds are deprived of fortune except those who sincerely do good for the sake of God. They also remain in anxieties. Those who hope for God's forgiveness without any good deed at their credit are fools, as God says "There is nothing for man except what he strives for." The wealth of the world is short lived, still it is subject to hard labour. How can you expect rewards without hard labour and sincere efforts in the next world ?

#### EXPLANATION OF VOLUNTARY AND INVOLUNTARY SINS

If a man commits a sin, he has got two compulsory duties- Tauba or repentance, and then doing a good deed. A thing can be destroyed by its opposite, such as cold by heat. So a bad deed can

be removed by a good deed done immediately after it. ;If the evil deed rises from mind, its expiation is to seek forgiveness with all the humility of a slave. Expiation by tongue is admission of evil and seeking forgiveness from God saying. 'O Lord I have done oppression to my soul and committed sin. So forgive my sins". Expiation by bodily limb is to pray, to give charity and to do divine services.

It appears from the sayings of the sages that after the commission of sin, if eight good deeds are done, it may be forgiven. The actions of heart regarding expiation of sins are four-Tauba, to think of a good thing, to take precautions of sins and to fear punishment for sins and for that to expect forgiveness. The actions of limbs are four regarding expiation of sins - (1) To pray two rak'ats immediately after commission of a sin. (2) then to pray for forgiveness to God seventy times and to recite ( God is great with His praise ) one hundred times, (3) to give charity, and then (4) to keep fast. Some wise man said "After sin, make ablution well and pray two rak'ats in a mosque." There is in a Hadis : When you commit a sin, do a good deed immediately, pray secretly, if you do a sinful act secretly and pray openly if you do a sinful act openly. A certain sage said : "Sin committed at night is expiated by secret charity and sin committed at day time is expiated by open charity. There is in a Hadis : A man came to the Prophet and said I have committed every sort of sin with a woman except fornication. Give judgment against me according to the laws of God. The Prophet said : Have you not said the morning prayer with us ? He said "Yes, I have prayed." The Prophet said "Certainly good deeds remove evil ones." It appears from this that except fornication, any other act with a strange woman is a minor sin. The minor sins committed during five prayers are expiated by these prayers.

Different stages of seeking forgiveness: Hazrat Sahal Tastari said "It is necessary for a slave to approach his master in every condition. So it is better to return to the master in every matter. If he commits a sin he says : O, Lord keep it a secret. When he finishes his sinful act, he says: O, Lord, accept my repentance. When he repents, he says "O Lord, make me sinless". When he does an act, he says, O Lord, accept this from me. Once a man asked him about such seeking of forgiveness as expiation of sins. He said "The beginning of seeking forgiveness is Izlijabat,



then Enabat and then Tauba. Izlijabat means seeking forgiveness by moving bodily limbs. Enabat means mental act of seeking forgiveness by sincere motive and good wishes. Tauba means to give up the people and to return to the Creator. After Tauba, he shall take recourse to silence and remain upon Tauba. The object of Tauba is to get two benefits-firstly, to expiate for sins in such a way that he can be classed with the man who did not commit sin ; secondly, to gain such a rank as he can be addressed as a friend.

There are several steps for expiation of sins. Some steps efface the root of evils from its root. Some steps make the sin light. Expiation differs according to the rank of repentants. Don't think a good thing as insignificant even if it is every small. A certain foolish woman in order to ward off the troubles of weaving thread says "I can prepare only one piece of thread in an hour. What will you do with one piece of thread ? Can a piece of cloth be made with one piece of thread only ?" The foolish woman does not know that all the cloths in the world are woven with so many threads and the world inspite of its spaciousness, was created by so many atoms. In short, to seek forgiveness and . to express humility before God is such a virtuous act which will never be destroyed.

A certain disciple asked his Pir Abu Osman Magribi "Sometimes my tongue utters Zikr and Quran reading, but my mind remains then absent. He said : Be grateful to God that He kept one of your organs in a virtuous act, habituates you in Zikr, and has not engaged you in evil deeds." The saying Of the sage is indeed true. If you can habituate your bodily limbs in good works till it turns into habit, you will removing great many sins. If a man has got the habit of uttering "Astagferullah" I seek forgiveness of God he will at once say "Astagferullah." if he hears a false talk from anybody, For this reason, God says "God does not spoil the records of the doers of good." God says "If you do a good deed. He will increase it and give you profuse rewards from Him." Hazrat jafar Sadeq said "God kept three things secret in three things-(1) His pleasure in divine service, so don't neglect anything of divine service, perhaps there lies His pleasure therein. (2) His wrath in sins. So don't neglect a trifling thing, as there may be His wrath there in. (3) His secret friendship amongst His servants, so don't disregard any of them, as he may be a friend of God. He added another thing-His hidden answer in his

invocation. So don't give up invocation, often a reply may come therein.

## MEDICINE FOR UNWILLINGNESS TO REPENT

There are two classes of men : One class of young men have got no attraction towards evils. They grow on good things and give up evils. The Prophet said : Your Lord is pleased with that young man who has got no attraction towards evils, such a man is rare, but most honoured. The second class of men are not free from attraction towards evils. They are subdivided into two-those who repent after commission of sins and those who are engaged in sins all the time. Tauba cannot be earned without curable medicine. He who cannot diagnose a disease cannot know its medicine. Every disease has got its primary or root cause and to remove that cause is its medicine. Without an opposite thing, it cannot be removed. Greed and negligence are the causes of engagement in sins. Carefulness is opposite to negligence and patience is opposite to greed. Negligence is the root of all evils. God says : They are negligent, there is no doubt that they will be losers in the next world.' The medicine of Tauba is the mixture of some ingredients-sweetness of knowledge and bitterness of patience. A mind affected with the disease of repeatedly committing sins should be treated with a mixture of knowledge and patience.

Question : Is every knowledge profitable for removal of repeated sins ?

Answer : There is expert knowledge about a special disease, just as the science of treatment is necessary for treatment of general diseases. A man of this type of disease must have faith in several subjects.

(i) He must have faith that there are certain causes of disease and health. God has recorded their causes and given us freedom to select those causes. Firm faith grows out of it in the root-science of medicine as he who has no faith in this science will not take to treatment and has got nothing but ruin. Similarly repeated commission of sins cannot be removed without faith in the fundamental matters of religion. That is -this. There are causes of fortunes in the next world and those causes are virtues, and there are causes of misfortunes in the next world and those causes are sins. This is the faith in the basic principle of religion.

(ii) The second subject is that a patient must have faith in a certain physician that he has got expert knowledge in a particular branch of medicine and special proficiency in the process of treatment. Similarly the sinner must have faith in the fact that the prophet is a true Prophet and all that he said are true without the slightest tinge of falsehood.

(iii) The third subject is that as a patient must obey with attention and care the instructions of the physician regarding diet and other injurious things, so also one addicted to sin must hear the verses of the Quran and the sayings of the Prophet with attention or follow these instructions with fear of God. (iv) The fourth subject is that as a patient must have look to what the physician gives instructions, so also every man should pay attention to what a spiritual guide says, though he has not greed for everything and does not commit every kind of sin. Every believer has got a special sin. The learned men of religion know about these and give instructions accordingly. They must take the lessons of religion to the people according to their diseases. This world is the abode of patients or hospital, as there are only dead men under the earth and patients above the earth. The number of patients of heart diseases is more than that of the patients of bodily diseases. The learned spiritual men are the physicians of heart diseases and the kings are the care-takers of the hospitals. The patients which does not take the medicine of a learned man should be handed over to the king, so that he may cure him of this evil as a physician hands over a patient who does not observe the rules or who is mad.

**DISEASE OF SOUL :** It is more severe than that of body. There are three causes for which disease of soul is more severe than the disease of body. The first cause is that the patient does not know that he is sick. The second cause is that the result of the disease of soul is not seen in the world as the disease of body is seen. That death is the result of bodily disease is seen and one does not like it. Death of soul is the ultimate result of sin. That is not seen in the world and for this reason hatred for sin is less. If however the sinner knows it even, you will see that he depends more upon God's mercy for cure of the disease of soul. He works very hard by giving up idleness for cure of the bodily disease but he does not work so much for cure of the disease of soul. The third cause is that no physician can diagnose this incurable

disease. The learned men are the physicians and they are also attacked with the incurable diseases of the age and so they are baffled in their treatment. This disease is not openly seen as it exists in everybody. They teach such things to the people as increase their disease, as love of this world is their serious disease. This disease is found in the physicians themselves. They are said : You are talking about treatment but you yourselves have forgotten it. The people are going to destruction on account of the death of physicians as the physicians themselves are engaged in eating evil and injurious diets.

Hope and fear are two medicines, but they are applicable to various diseases. He whose fear is strong has given up this world wholly and burdened himself with additional burdens and confined himself within narrow provision. To him the causes of hope are many while the causes of fear are few. He who repeatedly commits sins and is despaired of repentance for many sins inspite of his will for repentance should be treated with the cause of hope so that he may expect acceptance of his repentance. If he who is misguided and engaged in sins and still hopes for God's mercy, is like that person who is treated with honey inspite of his body being very heated. This is the way of the fools and the illiterate.

#### THERE ARE FOUR MODES OF GIVING UP SINS

(1) The first mode is to remind the verses of fear to the sinners and transgressors. The Prophet said : The sun does not rise and no darkness comes down without the two angels communicating with each other by four voices. One angel says : How good it would have been if men were not created. Another says : How good it would have been if after creation of men they knew the cause of their creation. Again the first angel says : How good it would have been if after knowing the cause of creation of men they worked according to their knowledge. In another narration, how good it would have been if they discussed with one another about what they knew. Another angel says ; How g^pd it would have been if they repented for not doing what they knew. An earlier sage said : When a man commits a sin, the angel of the right side calls the angel of the left side : Don't write it for six hours with your pen. If he repents and seeks forgiveness, he does not write it. If he does not seek forgiveness, he writes it. Another 'ancient sage said. When a man commits a sin, the

ground underneath that place seeks permission to sink down with him under the abyss and the sky above his head seeks permission to fall upon him. Then God says to that ground and the sky: Keep yourself away from My servant and leave him, as you have not created him. If you had created him, you would have shown him mercy. Perchance he will repent to Me and I may accept his repentance. Perchance he will do good works in place of it and I will grant him reward. In the spirit of this, God says : God restrains the heavens and the earth to fall down. If they fall down, who is there besides Him to hold them back?

There is tradition reported by Hazrat Omar: One who gives seal hangs down with the pillars of the Throne. When somebody tears off this hidden screen and considers an unlawful thing as lawful, God sends down a sealer to seal upon his soul. As a result what is with it becomes covered. There is a tradition reported by Muzahed: Soul is like the front of an open hand. When a man commits a sin, a finger is closed. This is the meaning of seal. Hazrat Hasan Basari said: There is a fixed limit between man and his Creator. When he reaches that limit, God Himself puts a seal on his soul. Thereafter, he finds no inclination to do good deeds.

There are many traditions and wise sayings about punishment of sin and praise of those who repent. If one inherits the Prophet, he should make much admonition therewith. The Prophet left no legacy but left only learning and wisdom. The more he gets learning therefrom the more legacy he gets from him.

(2) Second mode: To narrate the lives of the Prophets and of the saints and pious men and of the dangers and difficulties that fell on them on account of their sins are profitable for the souls of men and fruitful. It is also to be narrated how the Prophet Adam was punished for only one sin and how he was driven out of Paradise. It is narrated that when he ate the fruits of the forbidden tree, his dress flew away from his body and his private parts became exposed but his head-gear and cover of his face felt shame to go away from him.

Then Gabiel came down and took his head gear and cover of his face. Then it was proclaimed from heaven: Go down from Me, as he who disobeyed Me is not worthy to remain with Me. Hazrat

Adam looked towards Hawa and saw that she weeping. He said: This is the first sign of our disobedience to God.

It was narrated that for forty days an idol was worshipped in the house of the Prophet Solaiman for which he was punished. In another narration, a woman sought justice from Solaiman in respect of a matter of her father. He promised to do justice but afterwards he did not do it. In another narration, the woman thought that Hazrat Solaiman would deliver judgement in favour of her father as she had some rank before Solaiman. For this sin, the reign of Solaiman was robbed of for forty days for which he became afraid. He fell into such disaster that he did not even get food when he was hungry. When he sought for food saying: Give me food, I am Solaiman, son of David, the people used to rebuke and beat him and drive him out. It was narrated that during this time when he wanted food from his wife, she spat on his face and drove him out. There is another narration that an old woman poured urine over his head from a pot. Then God took out his ring from the stomach of a fish and he put it on for forty days after his punishment. Thereafter birds came and sat upon his head and jinn, birds and beasts began to gather around him. Solaiman said: I will not rebuke you for harsh treatment with me before and will not praise you for your excuse become me at present. These affairs came from God and there was no other alternative.

There is a story of Banu Israil that a man married a foreign woman in her country. He sent his slave to bring her home. On the way the slave felt sexual desire to cohabit with her but restrained himself with great difficulties. For his patience, God rewarded him with the office of prophet-hood over the children of Israil. It was narrated that Moses once asked Khizr. Why have God given you knowledge of the unseen? He said: For giving up sins in order to incur the pleasure of God.

It is said that even wind traveled with Solaiman. He was once pleased with his dress and looked at it. Suddenly the wind threw him down and he said: I obeyed you till you obeyed God. It is narrated that God sent down revelation to Hazrat Eakub: Do you know why I have separated your son Eusuf from you? He said: I don't know. God said: The reason is that you said to your sons: When you remain indifferent, I fear lest tiger may devour him. Why did you fear for him an attack of tiger and did not

depend on Me? Why did you look at their heedlessness and did not hope My protection? Do you know why I returned him to you? Hazrat Eakub said: I don't know. He said: You relied on Me and said: Perchance God may return all of them to me. You said also: Go and search for Eusuf and his brother and be not dispaired. When Hazrat Yousuf said to his prisoner: Remind me to your master, God said: The devil made him forgetful of his Lord. For that he stayed prison for some years.

Thus there are many stories. The Quran and Hadis did not narrate them only for the sake of stories but its object is\*to admonish and to disclose the secret meaning, so that you may know that even prophets were not free from these sins. So how can the other people get free from major sins? The prophets received punishment in this world for minor sins and it was not kept in abeyance for the next world. The unfortunate only are given time, so that their sins may increase, as the punishment of the hereafter is very severe and most fearful. These stories should be narrated to the sinners, so that they may adopt the modes of repentance.

(3) Third mode: The sinners should be told that the punishment of sins is expected to be meted out in this world and that the basic cause of dangers and difficulties that befall on men is their sin. May people think the next worldly punishment as easy and this worldly punishment as severe. The reason is their ignorance about the next world. These people should be told repeatedly about the punishment of this world. They should be told that their livelihood may be curtailed on account of their sins, their honour may be marred and their enemies may increase. The Prophet said: When a man commits sins: he deprived of his liveli hood. Hazrat-Ibn-Masud said: I think that a man forgets his learning owing to his commission of sins. In this context, the Prophet said: Wisdom goes away from a man who commits sins and it never comes to him. An ancient sage said: It is not misfortune that a man's face becomes black and he meets with loss of property, but misfortune is that he gives up a sin but commits it again or a more heinous sin.

There is a story of a certain Aref that he was walking in a muddy land raising up his wearing apparel for fear of slipping down. Then he slipped and he fell down. He wept and said: My slip has been like the slip of one who walks by the side of a sin for

saving himself from the sin and then slips into a sin or two and then falls deeply therein. For this reason the saint Fazili said: Whatever turn of fortune and loss of friendship occur, it is only for your sin. A certain sage said. I will consider the oppression of rats as punishment of my sin. A certain Sufi of Syria said: I was looking at the beautiful face of a Christian boy. At that time Ibn Jala Dameski was passing by that way. He caught hold of my hand and I was ashamed I said: O Abu Abdullah, glory to God. I was charmed with the uncommon beauty of this boy. I don't know the wisdom of God that He created this beautiful boy for Hell. He pressed my hand and said: You will see its punishment after a while. After 30 years, I saw its punishment.

Abu Solaiman Darani said: Emission of semen in dream is a punishment. He said: Nobody misses a congregational prayer except for sins. There is in Hadis, God says: When a man puts his greed above his divine service, the lowest punishment is that I deprive him of the pleasure, of invocation.

' Abu Amer Olman narrated a story to this effect: I stood up for prayer when I felt urge of sexual passion which continued long. I felt a strong urge for cohabitation with a boy. I fell down on the ground and my whole body became .black. Then I concealed myself and did not come out for three days. I went to the public bath room and washed my body but it increased blackness. After three days, the blood of the body became clean. Then I went to Bagdad to meet Hazrat Junaid. I asked him about it. He said: Are you not ashamed that you have made your sexual passion strong after standing before God? Then God drove you out from His presence. Had I not prayed for you and repented on your behalf to God, you would have met with God with that color. He said: I wondered how he came to know of it, when I was at Rekka and he was in Bagdad.

Dear readers, know that the face of soul of man becomes black if he commits sins. If he is not a virtuous man, his black color spreads over his face. If he is unfortunate, it remains on his soul which becomes black and becomes fit to be burnt by fire. The disaster of sin in the world is poverty, illness and other evils as seen in various traditions. If any disaster comes to any person, it is owing to his sin. He is deprived of good provision and his misfortune is doubled. If any grace reaches him, it is prolonged for him but he is deprived of expressing gratefulness, till he is



punished for ungratefulness. He who is virtuous, has blessing for divine service. He is then given grace of expressing gratefulness and his disaster is panacea for his sins and increases his rank.

(.4) Fourth mode: It is to state the prescribed sentences for the prescribed crimes, such as drinking wine, fornication, murder, slander and other sins. Give such advice to a person for which he is deserving of advice. If you give such advice to a person for which he is not deserving, you will be giving medicine to a person who does not require it. The learned man should begin treatment just like an experienced physician who sees first his patient's appearance. The Prophet was once asked: O Messenger of God, give me advice but not more. He said: Don't be angry. Another person said: O Messenger of God, give me advice. The Prophet said: Don't be disappointed at seeing what is in the possession of man. This is called freedom from want. Be careful of greed, as the meaning of greed is freedom from the worldly wants. Pray in such a manner that you are leaving the world for good. Be careful of what you take as an excuse.

A person said to Ibn Wase: Give me advice. He said, I advice you to be an angel in this world and the world next. He said: How shall I be able to become such? He said: Adopt renunciation in the world. The Prophet sensed anger in the mind of the first questioner. So he prohibited him to get angry. He saw in the second man greed for wealth and long hope and advised him accordingly. Ibn Waes saw in the third person attachment towards the world and so he advised him accordingly. A man asked Hazrat Ma'az: Give advice. He said: be kind, I may then guarantee Paradise for you. He perceived in him by his foresight harsh conduct and hard heart. Once a man said to Ibrahim Ibn Adham: Give me advice. He said: Be careful of men and keep company of the virtuous people, as men are subjects of thoughts of men. Every man is not a real man. Real men passed away and there remain only ghosts. I don't consider them as men.

Hazrat Muwayyah wrote a letter to Hazrat Ayesha: Give me advice, but not more. Hazrat Ayesha wrote: From Ayesha to Muwayyah. I heard from the Prophet who said: 'God makes one free from want of men who seeks pleasure of God by incurring the displeasure of men and He entrusts one to the people who incurs displeasure of God by pleasing the people. Salam to you.' Now look to the wisdom of Hazrat Ayesha, how she gave caution

of danger to the rulers. At another time she wrote to Muwayyah: Fear God, He will protect you from men and when you will fear men, they will not be able to do you benefit in presence of God. Salam to you." So every adviser should advice according to the necessity of a particular man.

There are foods and medicines in theological learnings food for all people and medicine for patients only. An illustration is given below. A man said to Abu Sayeed Khodri: Give me advice. He said: Fear God as it is the root of all good. Take recourse to Jihad, as there is no monkery in Islam. Take to J the Quran, as it is the light for you among the inhabitants of the world and as it is a reminder to the inhabitants of heaven. Take to silence as you will drive away the devil therewith.

Once a man said to Hasan Basari: Give me advice. He said: Honour the commandments of God, God will honour you. The wise Loqman advised his son: O my darling, attach your lance with the learned, but dispute not with them, lest they may cherish hatred for you. Take from the world what is absolutely necessary for you and spend for your next world your excess wealth. Don't put your own burden to the shoulder of others by giving up completely this world. Keep fast in such a way as can destroy your greed and fast not in such a way as may spoil your prayer as prayer is better than fasting. Don't mix with the fools and hypocrites. He said to his son another time: O my darling, don't do any work with displeasure. Don't go out on a journey without necessity. Don't ask a thing which will not be beneficial to you. Don't squander your wealth and don't consider the wealth of others as good. What you send in advance is your wealth and what you leave behind is the wealth of others. O my darling, he who is kind gets kindness. He who keeps silent remains secure. He who speaks good gets benefit and he who speaks evil, commits sin. He who does not control his tongue becomes repentant. A man asked Hazrat Abu Hazem: Give me advice. He said: Do what will benefit you at the time of death and give up what will go against you at the time of death.

Hazrat Moses said to Khizr: Give me advice. He said: walk with a smiling face and don't walk with an angry face. Be benefactor and not an injurious man. Give up disputation and walk not without necessity, don't laugh out without being

satisfies and don't accuse the sinners without sharing in their sins. O son of Imran, weep for your faults.

A man said to Mohammad bin Keran: Give me advice. He said: Make efforts to please your Creator as you make efforts to satisfy yourself. A man asked Hamid Lefafa: Give me advice. He said: See that disasters and dangers may not destroy your religion. Prepare for it a cover like that of the Quran. He asked: What is the cover of religion? He said: To give up search of this world except for things absolutely necessary, not to talk except what is absolutely necessary and to give up the company of men except for dire necessity.

Haifat, Hasan Basari wrote to Caliph Abdul Aziz: After praise of God and blessings on the Prophet fear what God said of be feared. Be careful of what God said to be careful. Take for your fortune from what is in your possession. Sure news will come to you at the time of your death. Salam to you.

Caliph Omar-b-Abdul Aziz wrote to Hazrat Hasan Basari: Write to me a letter advising me. He wrote in reply: After praise of God and blessing on His Prophet, cares and disasters lie before you. Either you must meet with salvation or with destruction. Know that one who takes account of himself gets benefit and he who is unmindful is a loser. He who sees the ultimate end gets salvation. He who conducts himself with greed is misguided. He who keeps patience rises above wants. He who fears God is secure. He who is secure accepts advice. He who accepts advice is blessed with deep insight. He who is blessed with deep insight gets understanding and wisdom. He who slips returns. He who repents uproots evils. Ask when you know not and restrain anger.

The saint M<sup>^</sup>truf wrote to Caliph Omar-b-Abdul Aziz: After praise of God and blessings on His Prophet: O commander of the faithful, this world is an abode of punishment. He who has got not wisdom hoards wealth for it. He who has got no wisdom is deceived thereby. Live in this world as one who treats his wound and keeps patience at the bitterness of medicines fearing the result of disease. Caliph Omar-b-Abdul Aziz wrote to Adi-b- Artata: After Hamd and Salat, this world is an enemy of God's friends and a friend of the foes of God. It is an object of reception for the foes of God.

He wrote to one of his governors: After praise of God and blessings on His Prophet, your power has been usurped from the oppression of the people. When you intend to do oppression on any one, remember God's power on you. Know that what reaches from you to the people will pass away but it will remain with you. Know that God will obtain for the oppressed people the rewards of the oppressors. Salam to you.

Such are the forms of admonition and advice to the people. Such sort of advice is like food from which every one gets benefit. Such advisers are rare as the doors of advice have been closed and sin and disturbance gained ground. This is the first mode of treatment and the first root.

**SECOND ROOT IS PATIENCE:** The basic medicine of repeated sins is patience. Why is patience necessary? One reason is that the sinner is careless about the injurious effect of good. Another reason is that his greed becomes strong. We have described the medicine for carelessness. Now we shall narrate the medicine of greed. The gist of it is that when a patient's injuries increase, his mode of treatment is that first of all he must have knowledge of the injury and then remove it so that it may not come to him again. In every circumstance, the bitterness of patience shall have to be adopted. There should be similar treatment of sexual passion. He should first know the injurious effect of sin and think of the verses of the Quran and Hadis about it. When fear increases, he shall have to remove the cause which increases the sexual passion. It grows out of outward things. To flee away from those things and to adopt loneliness are the medicines. The medicine of the greed of delicious foods is to remain hungry and to fast consecutive days. Without patience these two modes cannot be adopted. Without knowledge fear does not grow. Knowledge also cannot arise without insight, thoughts and strong blind faith. The first thing is to be present in the assembly of Zikr and sermons and then to hear religious sermons after giving up all thoughts of the world. God makes the path of one easy who has been given the strength of good attention, who fears God after knowing the objects of fear, who hopes for rewards and knows good words as true; and He makes the path of one difficult who straightens his hands, thinks himself above wants and knows the true things as false.

## CAUSES OF COMMISSION OF SINS

1. First cause. The punishment of sin is not presently seen and lies in the womb of future.

2. Second cause: It is the present taste of the greed which leads to the sinful act. His habit assumes strong form owing to love for sin. Habit is the fifth nature. The present taste over nature predominates over the future tastes. For this reason God says: Never rather you love the present and discards the future. God says: Rather you love the pleasure of the world's life. The gravity of this affair is rendered clear from this word of the Prophet: Paradise is surrounded by unpleasant things and Hell by greed. The Prophet said: God said to Gabriel after creation of Hell: God and look at Hell. He saw it and said: By Thy glory, nobody will enter it if he hears of it. Then God surrounded it with things of greed and said to him: Go and look at it. Gabriel saw it and said: By Thy glory, I fear that there will be nobody who will not enter it. He created Paradise and said to Gabriel: Go and look at it. Gabriel saw it and said: By Thy glory, he who hears of it will want to enter it. Then he surrounded it with unpleasant things and said: Go now and see it. He saw it and said: By Thy glory, I fear that nobody will enter it. Greed is connected with the present and punishment with the future. There are two reasons for the commission of a sin though the basic faith remains alright. He who becomes impatient of thirst and drinks icy water during illness does not deny the basic science of medicine and also does not deny that it is injurious to his health, but the greed of his thirst becomes then strong and he becomes unable to face the difficulty of patience.

3. Third cause There is no such a sinner who does not wish to expiate his sins by repentance and good works, but he makes delay to make repentance and expiation owing to the prevalence of long hope in him.

4. Fourth cause There is no such believer who does not cherish hope for forgiveness of his sins. He awaits for pardon relying on the mercy of God after committing sins. For these four causes a believer is engaged in committing sins over and again even though his basic faith remains alright. It is true that for the fifth reason, defect enters into his basic faith.

5. Fifth cause To entertain doubt about the Prophet-hood of Mohammed (P. H). This is infidelity. Medicines for these five

reasons shall have to be looked into. Such a man is like the patient whom the physician prohibits to eat injurious foods. If the patient entertains doubt about the expert physician, he does not pay attention to his advice. This is disbelief or infidelity.

Question: What are the medicines for those five causes?

Answer: (1) The medicine for the first cause is to think of the delay of punishment in this way. What will occur in future must happen. The future is near the thoughtful men, but death is nearer to a man than the lace of his shoes. What will inform him that the Hour is near? Then the affairs of the future happiness will become the matters of the present. Great efforts are undertaken to ward off future dangers in the world. For earning profits in business, merchants embarks on deep seas and oceans and bear all sorts of hardship in journey. If one falls ill and if a physician informs him that if he drinks cold water, it will injure him and may lead him to death, he shall give it up at once for fear of death, even though cold water is agreeable to him and even though the pangs of death is short lived. He does not fear however what will occur after death. He shall have to leave the world and there is no escape from it. This world's life is temporary, not everlasting. Now it is an object of thought that he gives up an agreeable thing of this world relaying on the word of a Christian physician, while he cannot give up the temporary pleasure of the world in expectation of future happiness relying on the words of the Prophet supported by miracles. The punishment of Hell is very much greater than that of disease.

(2) The medicine for the second cause is that he shall give up the taste which is strong with efforts and say: If I cannot give up this temporary happiness of this world's life, how can I get the everlasting happiness of the next world? When I can't bear the pangs of patience, how shall I bear the punishment of fire in Hell?

(3) Disease of delay in repentance may be removed in this way. Most of the inmates of Hell will shriek for long sufferings in Hell. He who makes delay in repentances, wishes to live long while he may die soon. If he lives long, he may not give up sin in future as he cannot give it up at present. It is not known how he will give up greed in future when he cannot give it up at present.

Rather it may increase manifold owing to habits. The greed which man makes firm as a result of habits is not like that greed

which has not become firmly rooted. For this reason, those who make delay in repentance are destroyed. They don't know that the more time passes, the more it becomes difficult to be eradicated. The man of procrastination is like a man who seeing a firmly rooted tree, leaves it to be uprooted in future. But he knows that it will be more firmly rooted in future. The more you grow old, the more you will become weak and there will be less chance of your uprooting the tree.

(4) Medicine of waiting for God's forgiveness. He is like a person who spends all his wealth and makes himself and his family members poor in expectation of His mercy. He hopes that God will bring out a hidden treasure for him out of uncultivated land. His waiting for seeking God's forgiveness for his sins is likewise.

(5) Medicine for the fifth cause. To doubt the prophethood of the Prophet in infidelity. Its medicine is the proofs of his being a true Prophet. He must be said: Is the affair in the next world impossible as the staying of a man in two different places at the same time is impossible? If he says: I have doubt in the next worldly affairs, he must be told: Eat the food which you have just left and into which some one has thrown poison. He shall not eat it believing a stranger's words. If he is a liar, you will still not eat the food, saying: I shall not eat it as it is better for me to remain on the good side and to have patience. But if he is true, I shall meet with death if I eat it. So to have patience is better than the pangs of death. Hazrat Ali said to a man who had no faith in the next world: If what you say is true, we will get salvation. If it does not come out true, we shall get salvation but you will perish. In other words, the wise man adopts always the path of safety. Such a disbeliever should be told: You give up food believing a stranger. How can you neglect the sayings of the prophets, saints and wise men backed by miracles? There is no good in arguing with the illiterate. If there is difference of opinion among the wise regarding the next world, the deniers will suffer endless sufferings if it is true. If it is false, then only your temporary pleasures will suffer for some time'. If anybody is wise, he must not doubt in this argument as there can be no comparison of these few days in this world with the everlasting nature of the next world. How can a wise man be able to earn everlasting happiness of the next world as he is engaged in the pleasures of the world?

## CHAPTER II

### PATIENCE AND GRATEFULNESS

#### MERITS OF PATIENCE

Quran: God praised those who adopt patience and mentioned about patience more than several times in the Quran. He kept most good deeds and merits linked with patience. God says: When they kept patience, I created leaders from amongst them who showed guidance according to My instruction - 32 :24. God says: Owing to the patience of Banu Israil, the words of your Lord were perfected well over them. God says: I will reward those for their good works who are patient. God say: They will be given double rewards for their patience. God says: The patient will be given rewards fully without accounts. God says: Fasting is only for Me and I will give its rewards. He kept connection with those having patience with Himself and promised that He is with the patient. God says: Take to patience, God is with the

patient - 2: 249. God says: If you keep patience and fear God.

your Lord will help you with five thousand well armed angels. God says: There are blessings and mercy upon them from their Lord and they are those who are guided -2:58.

Hadis: - The Prophet said: Patience is half of faith. He said: The lowest measure of what you have been given is sure faith and firm determination of patience. He who has been given a portion of these two qualities has got no fear even if he prays little at night and fasts little during day time. If you can stand with firm foot with patience justas you are now and do not turn away from this way, it is dear to me. If anybody does divine service equal to all of you after turning away from patience, it will not be dear to me. I fear the world will be opened to you after me. You will then cherish hatrec^for one another and the dwellers of heaven will then be dissatisfied with you. He who keeps patience and expects reward, will get full reward. Then he recited this verse: What is near you will come to an end and what is near God will only remain. I will give full rewards to those who being patient do good works -16:96.

It is reported from Hazrat Jaber that a man asked the Prophet about faith and he said: That is patience and forbearance. The



Prophet said: Patience is a jewel among the jewels of Paradise.

The Prophet was once asked: What is faith? He said: Patience. This is just like his saying: Pilgrimage is Arafat. This means that the great pillar of pilgrimage is to wait at Arafat. Similarly the general pillar of faith is patience. The Prophet said: To say against what passion dictates is the best act. God sent revelation to David: Follow My conduct. One of my conduct is that I have great patience. The Prophet once went to the Ansars and asked: Are you believers? They remained silent. Hazrat Omar submitted: O Messenger of God, we are believers. He asked: What is the sign of your faith? They said: We are grateful both in joys and sorrows, keep patience in dangers and difficulties and remain satisfied at what was pre-measured. The Prophet said: By the Lord of Ka'ba, you are then really believers. Prophet Jesus Christ said: You cannot earn what you love till you keep patience at what you do not love. The Prophet said: Had patience been given the form of man, it would have been kind. God loves the patient.

Sayings of the wise: Hazrat Omar wrote to Abu Musa Ash'ari: Take to patience. Know that patience is of two kinds, one is better than the other. It is good to have patience at disaster but better than this is to protect oneself from unlawful things. Know that patience is the gist of faith. The reason is that God fear is the greatest religious act and that is gained by patience. Hazrat Ali said: Faith is built upon four things-sure faith, patience. Jihad and good judgment. He said also: Patience is to faith just as head is to body. He who has got no head has got no body. Similarly he who has got no patience has got no faith. Hazrat Omar said: Iman has got two burdens - blessings and mercy. This appears from the following verse - 2 :157. On them is blessing from their Lord and mercy and they are those who are guided. We found him patient. How good is the servant as he is most repentant. Hazrat Abu Darda'a said: To remain patient at commands and to remain satisfied with fate is the best rank of faith.

## REAL KNOWLEDGE AND MEANING OF PATIENCE

Know, O reader, that patience is an important stage of

religion and a station for the sojourners in the path of religion. The stages of religion are controlled by three matters - knowledge, condition and action. Knowledge is the root and condition arises out of knowledge and action is the fruit of condition. So knowledge is like a tree, conditions are its branches

and actions are its fruits. These three matters are engrained in all the stages of one who walks in the path of religion. Patience is an attribute of man only and angels, birds and beasts have no such attribute. An angel has got no necessity of patience as he has got no nature of evil. Lower animals are guided by instincts and greed. They have got no need for patience. The angels are always immersed in love of God and they have got no evil propensities. Man has got animal propensities in his infancy. Then he feels greed for food, then desire for plays and sports, then desire for marriage comes. At first he has got no power for patience, then after dawn of intellect clashes begin and at that time patience is necessary. At the time of maturity he is placed under two angels. One shows him the path of guidance and another gives his strength. By these two angels, he is raised from a lower animal to the rank of a man. At that time, he is given two qualities - one quality is that of the knowledge of God and His Prophet and another is the knowledge of good on consideration of the ultimate good. These two things are gained from the two angels of guidance and knowledge. A lower animal has got no knowledge or consideration for the ultimate good. It is guided by present happiness. Man knows by the light of guidance that he will suffer in the end if guided by low desires but that is not even sufficient to remove evils. There are many injurious things which he cannot remove for want of strength. So to remove the disease of low desires, strength is necessary with which he fights with low desires and greed. For that, God places another angel who helps him and gives him strength to control greed like an unseen soldier. Then fight ensues between the angel of greed and the angel of suppression of greed. This struggle ensues between these two forces. Mind is the battle field. Inspiration for good comes from the angel and propensities of passion come from the devil. To establish the instinct of good, patience is necessary which controls the propensities of evil. If patience is acquired, there comes Marfat or knowledge of God which is the cause of fortune in the next world and in this world. The knowledge of God which is deep rooted is called faith or Iman. The above two angels are within the control of two angels called Keraman Katebin or honourable writers. They are entrusted to every man. They write sins and virtues in the pages of

mind called Records of deeds or Amalnama.

This record of deeds will be opened twice-once at the time Of death and then on the Judgement Day. The Prophet said: When a

person dies, his resurrection occurs. He remains alone at that time and he is said: You will come to me alone as I have created you first. He is then said: Your soul is enough in rendering accounts. On the great day of Resurrection, he will be presented among the people.

**PATIENCE IS HALF OF FAITH:** There are two reasons and two necessities to show that patience is half of faith. The first reason is to confirm the basic principle of religion and to act according to it. There in there are two pillars of faith sure faith and patience. The meaning of sure faith is immutable-knowledge which God shows to a man about the fundamental principles of Islam. The meaning of patience is action to the requirements of the immutable faith. This grows knowledge that sin is injurious and virtue is beneficial and to give up sin and to gain virtue are not possible without patience. Patience is to put in to action the inclination of virtue after suppression of evil propensities. In this angle of vision, patience is half of faith. For this reason, the Prophet mentioned patience and faith together. He said: You have been given but little of sure faith and patience.

(2) Second Reason. Faith arises out of knowledge which again arises out of the good deeds of a man. Man's actions are divided into two what is beneficial both in this world and in the next and what is injurious in both the worlds. Patience is necessary about what is injurious to men in both the worlds and gratefulness is necessary about what is beneficial in both the worlds. In this view, gratefulness is half of faith. Ibn Masud said: Iman is divided into two - patience and gratefulness.

**DIFFERENT KINDS OF PATIENCE:** The first kind is to have patience over physical pains, such as patience in the difficult tasks of divine services and in the sudden accidents and dangers such as severe beating and serious disease. If patience is observed according to the dictates of religion, it is praise-worthy. The second kind is to have patience at the inclination of evil and greed of passion. To have patience at the greed of belly and sexual passion is named Afat or self-control. Bravery is patience

is battles. Forbearance is patience by appeasement of anger. Expansion of breast is patience at turns of fortunes. Renunciation is patience from happiness and pleasures. Satisfaction is patience at present possessions. Most conducts of faith lie in patiences. For this reason, when the Prophet was asked about faith, he

replied that patience is faith as there is no act of faith more difficult than patience. The Prophet said: Pilgrimage is Arafat, in other words the acts of Arafat are more difficult out of the actions of pilgrimage. To forbear all these hardships is called patience. God says: Those who keep patience in dangers, wants and struggles are the truthful ones and they are also the God fearing ones.

## PATIENCE IN CONSIDERATION OF STRENGTH AND WEAKNESS

(a) To control the evil inclinations of nature requires the constant exercise of patience. Their numbers are few and they say: God is our Lord and they are firm in this. They are the truthful ones. They are addressed by God as thus: O satisfied soul, return to thy Lord well-pleased with Him and well-pleasing Him -89:28.

(b) To surrender to the forces of devil and all inclinations towards religion are routed. They are the heedless ones and their numbers are many. The enemies of God rule over their souls. God says about them: I would have guided everyone had I wished, but My promise will come out true: I will fill up Hell with man and jinn -9:112. God says regarding them: Turn away from those who turn away from My remembrance and who do not wish except the pleasure of this world's life. The signs of this life are despair and hopelessness. For that reason, the Prophet said: Wise is he who humbles himself and acts for what will come after death and fool is he who follows his low desires and hopes against God.

(c) To continue struggles between two forces-forces of good and forces of evil. Sometimes the forces of good prevail and sometimes forces of evil. Such a man has mixed up good with evil.

## PATIENCE IN CONSIDERATION OF SEVERITY AND

EASE: The first kind of patience is not acquired without great efforts and the second kind of patience does not require such efforts. God says: He who gives charity and fears God and takes to patience and considers good as good, I shall make his path easy - 92 : 7. The practice of patience leads to contentment which is therefore higher than patience. The Prophet said: Do divine service with contentment. If you are unable to do it, there is abundant good in keeping patience in fighting with your baser self. A friend of God said: A patient man stands on three stages. In the first stage, he gives up following his baser self. In the second stage, he remains satisfied with his fate and this is the rank of one who renounces the world. In the third stage, he likes what his Master does about him and this is the rank of the truthful and this is the stage of love. The stage of love is higher than that of contentment and the stage of contentment is higher than that of patience.

PATIENCE IN CONSIDERATION OF LAWS: Patience is divided into compulsory optional, unlawful and abominable things in consideration of laws. To keep patience from unlawful things is compulsory and to keep patience from the abominable things is optional. To keep patience at a difficulty which is prohibited is also prohibited. He is like a man who keeps patience seeing that his hand is being cut off, or the hand of his son is being cut off, or he is like a man who keeps patience even seeing that a stranger is cohabiting with his wife. Such kind of patience is unlawful. So patience is sometimes good and sometimes bad.

CASES IN WHICH PATIENCE IS GOOD: There are two kinds of things which a man has to face in this world, things which are conformable to his nature and things which are against his nature. In both these things, patience is necessary. Things which are conformable to nature are physical health, safety, properties and wealth, name and fame, great number of followers and helpers. To keep patience at these worldly things is necessary as he who throws himself to enjoy these things without control keeps himself busy in sins. A wise man said: A believer can keep patience in untoward circumstances but nobody other than a truthful man can keep patience in pleasures and happiness. The saint SahaJ Tastari said: To keep patience in pleasures and happiness is more difficult than to keep patience in disasters. When the treasures of the world fell into the hands of the companion, they said: We have been tried with various kinds of dangers and difficulties and we kept patience over them.\*

But now we are being tried with wealth and riches and we can't keep patience about them. For this reason the Almighty warned us from the following things. God says: O believers, let not your property or your children keep you forgetful from the

remembrance of God -63:9. God says: There are enemies for you amongst your wives and children. So be careful of them - 64 : 14. The Prophet said: Children are the causes of miserliness, cowardice and sorrows. When the Prophet saw his grandson Hasan coming towards him drawing up his clothes, he descended from his pulpit, lifted him up and said: God has truly said: Your properties and your children are trials for you. When I saw my grandson faltering, I could not help but lift him up. There are lessons from this for the wise men. He who can keep patience at pleasures and happiness is called a real man. The meaning of patience from pleasures and happiness is not to be addicted to these things. Such a man thinks that everything has been kept as trust to him and soon he shall have to return it. He does not let himself swayed by the strain of happiness and does not keep himself engaged in sports and plays, enjoyments and happiness. He spends his properties and wealth in the way of God, and towards fulfillment of his duties towards God and His creations. He fulfills the duties of his tongue by delivering sermons and speaking truths and the duties of his body by physically helping others.

2. Patience at things against nature: This patience is divided into three classes - (a) patience at things within the control of man, such as divine service, giving up sin etc, (b) patience which is out of control of man, such as natural calamities, dangers and difficulties (c) and patience at a thing in which a man has got no freedom but he can remove it, such as removing the difficulty of man by avenging. With regard to the subjects within control of man, they are sub-divided into two. The first sub-division includes such divine services in which patience is necessary. To have patience in divine services is difficult, as nature does not want to be slave but loves to be master. For this reason, a certain sage said : There is no such man who does not say what Pharaoh said : I am your biggest lord. There is no such man who does not say this kind of words with his servants, slaves and persons subordinate to him. As the serfdom of body is difficult, so also divine service is difficult. One is not willing to serve God by prayer and other services owing to idleness and to pay zakat and

other charities owing to miserliness. It is difficult to do divine service through pilgrimage and jihad and owing to idleness and miserliness. A worshiper feels necessity of this patience under three circumstances. Firstly by having patience in divine

services, such as to make motive sincere, to free himself from the evil of show, to determine firmly to do sincere deeds. The Prophet said : All actions are based on motive and everyone gets what he intends for. God says : They are not ordered but to do divine service being sincere to Him. For this reason, God preceded patience before actions saying : Those who have patience and do good deeds. Secondly, patience in divine services, such as observing rules of Shariat in worship, restraining oneself in evil actions and thoughts in the midst of prayer and to remain attentive to the thoughts of God. The third, circumstance is to have patience after divine service, such as patience from broadcasting it to the people, from restraining oneself from a desire of getting honour. God says : Don't make your action void. He says : Don't make your charitable actions void by harsh treatment and rebuke- 2:264.

## SECOND SUBDIVISION

Patience in sinful actions-To restrain oneself from sinful deeds means patience in sinful deeds. The necessity of such patience is beyond description. God prohibits sinful deeds in this verse : He prohibits you from obscene and abominable actions and rebellion-16 : 90. The Prophet said : The refugee is one who gives up evil deeds and Mujahid is one who fights with his passion. Sin is committed if one acts according to the promptings of his passions. If habit is added to passion, two enemies of devil stand against the party of God. Under this circumstance, only inspiration of religion is not sufficient and not strong enough to control it, such as backbiting, telling falsehood, self- praise, to take pride etc.

The objects of the second class are things out of control of man. Though these subjects are not under control, yet a man can remove them. If anybody gives trouble to another by his words and deeds, patience is sometimes compulsory in such a case and not to take retaliation and sometimes it is regarded as additional virtuous act. A certain companion said : If anybody cannot have patience at the trouble inflicted by another, he can't regard his

faith as real faith. God says : We shall certainly have patience at what they trouble us with those who rely on God. Once the Prophet was distributing alms among the poor and the distressed. A certain desert Arab said to him at that time: By this distribution God, pleasure is not sought. When the Prophet was

informed of this, his two cheeks turned red and then he said : May God show mercy on my brother Moses. He suffered more than this and he took patience. God says : Leave the trouble inflicted by them and rely on God-33 : 48 . God says : Have patience at what they say and leave them a good leave-73 : 10. God says: I know that your heart is saddened at what they say. Do glorify your Lord-5 : 98. God says : You will certainly hear many words troubling you from the People of the Book and polytheists. If you can have patience at that and fear God, it will be an act of bravery-3 : 186. For this reason, God praised those who restrain themselves from taking revenge. God says : If you take revenge (for religion), inflict such trouble as has been inflicted on you, but if you take to patience, there are abundant good for the patient-16 : 126. The Prophet said : Join the tie with one who severs it from you. Give charity to one who deprives you. Forgive one who oppresses you. I saw in the Injil in which Jesus said : You have been said before : Take a tooth for a tooth and a nose for a nose, but I say to you : Don't do harm in lieu of harm but turn your left cheek to one who slaps your right cheek. Give your cloth to one who takes your shirt. Walk with one two miles with his load who takes you to one mile with his load." These are instructions for patience at the injuries inflicted by others. So high merits are obtained through patience.

Third class of patience which is outside human control. Examples of such patience are sudden mishaps, dangers, pangs of death, loss of health owing to illness, loss of eye sight. Hazrat Ibn Abbas said: There are news of three kinds of patience in the Holy Quran - (1) to have patience in doing compulsory things ordained by God, (2) to keep oneself away from the forbidden things of God, (3) and to have patience at sudden dangers and difficulties. Good merits are obtained for such patience. Every believer can have patience at unlawful things but it is only the prophets who can have patience at the natural calamities. For this reason, the Prophet said: O God, I pray to you to grant me such firm faith as can make dangers and difficulties from Thee easy on me. It is understood from this that sure faith is linked with patience. (1) Abu Solaiman said: By God, we can't have patience



at what we love. How can we then have patience at what we do not love? (2) The Holy Prophet said: God says: When I send on My servant any physical, economic or family trouble and if he forbears it, I will feel shame to set up for him balance and

measure on the Resurrection Day. (3) The Prophet said: To await with patience for release from a danger is included within divine service. He also said: If a servant prays with the following according to the order of God after falling in a danger, his prayer is accepted: We are surely for God and to Him we shall return. O God, give me blessing in my danger and leave good behind it. (4) Hazrat Anas said: That Prophet said that God said: O Gabriel, do you know what reward I give to one whose eyes I have robbed? He says: O God, we don't know anything except what You have taught us. God said: Its reward is his constant living in My abode and his look towards My face. (5) The Prophet said: God says: When I examine a servant with a trial and he keeps patience at that and does not complain of Me to his visitors, I give him better flesh in lieu of his former flesh and better blood in lieu of his former blood. When I cure him, I cure him after forgiving his sins. (6) Hazrat Daud prayed once: O Lord, what is the reward of a person who keeps patience at his dangers by seeking' your pleasure? God said: His reward is this that I will dress him with the dress of faith and will never take it from him. (7) The Caliph Omar bin Abdul 'Aziz once addressed the people thus: If God takes away a gift which He gave to a person. He gives him a gift better than his previous gift provided he keeps patience. Then he read this verse: The patient will be given full reward without account. (8) When the saint Fazil was asked about patience, he said: To keep satisfied with the decree of God is patience. He was asked: How is that? He replied: The satisfied man does not expect rank more than his rank. (9) It is narrated that when Shibli was imprisoned at Maristan, some people met him. He asked them: Who are you? They said: Your friends. We have come to meet you. He then stoned at them. When they were about to flee away, he said to them: If you are my real friends, you would have kept patience at my difficulty. (10) A certain sage used to take out a writing from his pocket every .hour and read it. Therein it was written: Be patient at the decree of your Lord as you are in My careful sight - 52 : 48. (11) It is narrated that the wife of the saint Fateh Mussalli once slipped down and her joint was broken: She then gave thanks to God after rising up. She was asked: Have you got no pain? She said: The joy of the reward of pain removed

from my heart the pangs of pain. (12) Hazrat Daud said to his son Solaiman: Fear of God in a believer is proved by three things. (1) He relies on God for what he cannot earn. (2) he remains satisfied with God for what he earns and (3)“he keeps patience for what

goes away from him. (13) Our Prophet said: Not to complain of your wants and sufferings and not to tell anybody of your dangers appertain to the glorification of God and spiritual knowledge. (14) A certain pious man said that he had lost a purse on the way owing to the action of a pick-pocket. He said, O God: Give him similar reward. Perchance he has got greater need of the purse than mine.' (15) Another pious man said: Once during my journey, I saw Abu Huzaifa fallen on the ground wounded in the battle field of Mawla Salem and asked him: Shall I give you water? He said: Take me near the foes and put water on my shield as I am fasting. If I live up to sun set I will break my fast therewith. Such was the patience of those who sought the next world. (16) It has been reported from Ramisah Omme Salim that she said: One of my sons died during the absence of his father. I kept him covered with one sheet of cloth in a corner of the house. A little after my husband came. I presented before him food. He ate it and asked me: How is my son? I said that he is a little better by the will of God than he was before. I lay with my husband in that night being well dressed. Then I said: Will you not be astonished at my neighbour? He asked me: What has become of him? I told him: I lent him a good thing. When I demanded it of him, he threatened me and began to weep out of sorrow. He said: What he did is manifestly wrong. I said: This is your son. I took him as a loan from God but He took him close to Him. He recited: We are for God and to Him we shall return. Next morning he went to the Prophet and gave him this news. He said: O God, make their last night good. (19) At the time when Ibrahim, son of the Prophet died, the Prophet began to shed tears. He was asked; Why do you weep when you have prohibited us from it? He said: It is through affection. He who is kind gets kindness from God. This weeping did not out me from the state of contentment.

From what has been discussed above, it has been clear to you that in all circumstances and actions of life, patience is absolutely necessary. If one keeps patience, still hundreds of empty thoughts may arise in his mind and keep him forgetful of God. Thus he is not free from the whisperings of the devil and mind is.

not free from thoughts-thoughts of past and future causing loss of valuable time. The weapon of a man is his Qalb or heart and his life is his valuable asset. When a moment is lost without remembrance of God, it is spent uselessly.

**DEVIL'S TWO ARMIES:** The devil has got two company of armies. One company lover over the sky and another over land. The movements of the company which lover over the sky are called passions. This is because the devil was created of fire and man of dried clay. Dried clay means clay burnt by fire. The nature of fire is to rise upwards and of earth to go down. When the devil was ordered to make prostration before man, he was thereby ordered to remove the pride and passions of upward tendency and to be subservient to man but he declined and disobeyed God. The life of prostration is humility and its body is placing of forehead on the ground. It means to crush all sorts of vanity and pride. So you should shift the jewel from its outward cover, life from its body and the seed from its outer form and guide your life accordingly. This open world is the outer cover and the next work is its inner seed. If you take up the outer world and neglect the next world, you will be taking up the cover only without the inner seed. You should understand that the devil has been given time up to the Resurrection Day and he will not stop to whisper evils. If your object of thought be one and the same (God), the devil will not find place of refuge in your heart. When you become sincerely devoted to God, the supremacy of the devil will vanish. The devil runs in your vains like the blowing of wind in a cup. It will be impossible to keep the cup empty either of water or of air. So also the case with mind. It is engaged always with religious thoughts and actions, it becomes free from the influence of devil or devilish tendencies. For this reason,, God says: 1 appoint a devil for one who remains aloof from God-remembrance and he becomes then his companion. The Holy Prophet said: God is dissatisfied with a young man having an empty mind. When Manusr Hallaj was raised upon the gallows, he was asked: What is Sufism? He replied: It is your soul. If you engage it, it will keep you engaged. So the meaning of patience is to keep away from every destructive and inurious thing.

**MEANS OF RAISING STRENGTH OF PATIENCE:** Know, O readers, that every disease has got a medicine. Though patience is troublesome, yet it is possible to acquire it by the

medicine which is a mixture of knowledge and action. When patience has got different classes, its diseases also are different. The medicine of a disease is its opposite thing. We shall explain it by a few examples. Take the case of sexual passion. When it

becomes strong, when it cannot be kept under control, when sight cannot be kept under control and when mind cannot be kept under control, different medicines shall have to be taken. In order to remove them from mind, it shall have to be kept engaged in Zikr, Fikr and good deeds. There are three modes. (1) Firstly, if it rises out of delicious and excessive food, it should be brought under control by fasting and by breaking it with little food without meat and other exciting foods. (2) Secondly, the basic causes shall have to be cut off, namely sight of eye, as it enkindles passion in mind. The remedy is to live in loneliness and to be careful in seeing beautiful things. The Holy Prophet said: Sight is a poisonous arrow out of the arrows of the devil. The devil throws it with such force that no shield can protect it. The sure remedy is to flee away from it or to shut up the eyes. (3) To satisfy passion in a lawful manner by marriage. This is most useful in case of many persons. The Prophet said: You should marry, if you are unable, keep fast which cuts the sexual passion. These are the three modes for giving up food to cut off the basic causes of passion.

**MODES OF INCREASING RELIGIOUS IMPULSE:** There are two modes to make strong religious impulses.

^Firstly, to give to the mind the sweet taste of rewards and merits of temporal and spiritual matters as a\* result of efforts against passion and to think of the traditions that promised temporal and spiritual rewards of patience. The merits that are gained in having patience in dangers and difficulties cannot be gained otherwise. This should be realised in full. Mind should be given the lesson that satisfaction of carnal desires is short lived but one can gain everlasting supremacy by patience in dangers and difficulties, that dangers and difficulties are short and remain during life time but their rewards will remain for ever. This sure belief is termed Eqin or certain faith and this in turn produces firm determination for patience.

2. Secondly, to make religious, feeling habituated to fight passions so that it may have pleasure of victory. In this way,

religious impulse is made strong. For this reason the strength of the peasants and soldiers increases as they acquire it by habits. The second medicine is that one should be habituated from childhood to fight against low desires and passions, as a boy, if trained in physical exercises from boyhood becomes an athlete. If

a man gives up fight with passion completely, he becomes weak in religious exercises and becomes unable to control his passions and low desires. This is the medicine in all kinds of patience. One is kept busy in the preparation of procuring food, dress and other necessities of livelihood. But if he can free his mind from these things, he can save himself and the secrets of heaven and earth are disclosed to him. Many a time a good game is earned with little efforts and many a time it cannot be gained with excessive efforts. This depends entirely on the mercy of God and man has got no hand in the matter. But it is true that it is under the control of man to be fit to earn that mercy of God by cutting of all worldly connections. The worldly things attract a man downwards and not upwards to heaven. So the thing which attracts downwards shall have to be cutoff.

The Prophet said: There is breath of your Lord in the days of your life, why don't you face it? There are heavenly causes of the attraction to that breath, as God says: There is provision for you in heaven and what has been promised to you." This is an affair of highest order which is not known to us, but we should prepare ourselves to receive that thing. This is like the man who cultivates his field well, plucks out the weeds therefrom and thereafter grows seeds therein. These efforts become fruitless if God does not send rain. The work is sufficient for a peasant if he cultivates the field well, plucks out the injurious things therefrom and grows good seeds therein. So a servant must cultivate his mind well, make it fit for growing seeds of faith and sincerity and then wait for the mercy of God because no year or month passes without the descent of the mercy of God. As rain is expected in the rainy season, so descent of God's mercy is mostly expected in opportune moments and times like the day of Araft, Jumma day, the night of blessing, the night of Qadr in Ramzan, the month of Ramzan, the time when sorrows and sufferings or illness comes, the time when people pray in congregation. As there is rain after prayer for rain, so also the rains of the mercy of God from the hidden treasures of God and the rain of Kashf come down. As the vapours rising from mountains and seas from cloud and shower rain, so also feelings come out of soul and

shower blessings. But you are far away from this rain as your mind is best with passions and low desires. If these are not removed, the illumination of Ma'arfat or spiritual knowledge will not come out from the recess of heart. It is easier to bring

water after digging the bottom of a well than to take it by digging lanes up to this well. Likewise the water of mercy that lies hidden in the innermost recess of the heart and which lies covered with refuges like worldly passions must be blown by removing those passions.

The great saint Junaid said: It is easy to take journey towards the next world from the world for a believer, but it is difficult to renounce the company of men in order to gain divine love, to take journey towards God from passions and low desires is very difficult, but it is much more difficult to have patience after living with God. The temptation of having name and fame is very great. Then why will it not be a greater object of test to have Rabubiat or to have the pleasure of the attributes of God in one's life?

God says: Say, sou! is an order of God - 17 : 15Q. So to love God is an attribute of soul. If it does not love Him, it is the effect of the machination of the devil. As soul is a divine thing, the devil tries to misguide it. This soul searches after everlasting things, such things which never come to an end. It seeks such honour as has got no disgrace, such safety as has got no fear, such wealth as has got no want, such perfection as has got no decrease. These are the attributes of God which should be searched by all men. He who searches them attains perfection and honour. For this reason, the Prophet said: Fool is he who follows his passion and dares against God. God mentioned about the disgraceful men in this verse: Never, you love the world and give up the Hereafter. God says: Turn your faces from those who turn away from My remembrance and who do not like except this world's life. God sent down Prophets to reclaim lost humanity and to turn their minds towards the next world. God says: O believers, when you are advised to walk swiftly in the path of God, what has become of you that you keep, attached to the world? Are you satisfied with this world in preference to the next world? The enjoyment of this world is nothing but insignificant in comparison with that of the next world.

A certain king asked a saint: Have you got any need? He

replied: How can I seek my need from you when my sovereignty is greater than yours. The king asked him: How is that? He replied: He who is your master is my slave. The king asked him: How is that? He replied: You are the slave of greed, anger.

passions and belly, but I have overcome them all. So they are my slaves.

The modes of one engrossed in name and fame (1) He shall flee away from his place of name and fame. God says: Is not the world of God wide enough for the purpose of emigration? (2) He shall keep himself in actions opposed to his habits as a thing can be removed by its opposite thing, such as cold by heat. (3) He shall do these things carefully and gradually as nature can not be changed all of a sudden. Habits should be changed one by one as the Prophet said: Don't take the religion as a rigour, as he who thinks it as a rigour, it will overcome him. So habit is the second nature. A boy at first should be compelled to learn reading and writing. When he is habituated to it, he takes pleasure in education. A certain pious man asked the saint Shibli about patience - which patience is difficult? He replied: Patience about God. The pious man said: I don't ask you about it. Shibli said: Tell me then which patience is most difficult? The pious man said: Patience from God is most difficult. The saint Shibli then raised up such a loud shriek that he was about to expire. God says: Be patient, vie in patience with one another and have perseverance therein. In other words, have patience about God and stick to Him. A certain pious man said: There is wealth in having patience for God and there is permanency in having patience about God and there is fulfillment of promise in having patience with God and there is dryness in having patience from God.

## SECTION 2

### MERITS OF GRATEFULNESS

Quranic verses: Know, O dear readers, that God conjoined gratefulness with Zikr and said: Zikr (remembrance) of God is most great. He says: Remember Me. I will remember you. Be grateful to me and be not ungrateful. He says: If you be grateful and have faith, what will He do in giving you punishment? He says: I will soon reward the grateful - 3:144Q. God says of the devil: The devil said: I will surely sit on the straight path for

them. It has been said that the meaning of straight path is gratefulness. The devil said: You will not find most of them grateful - 7 : 17Q. God says: There are a few grateful people among My servants - 34 : 14Q. God says: If you are grateful, I will surely grant you more - 14 : 7Q. The subjects of this increase are

five-wealth, grant of invocation, provision, forgiveness and repentance. The Quran says about each subject in the following verses. About wealth: If God wills. He will make you free from want out of His grace. About grant of invocation: He can give you what you pray for if He wills. About provision: He gives provisions to whom He wills without account. About forgiveness of sin: He forgives what is besides that one whom He pleases. About repentance: He accepts repentance from one whom He pleases. These are the attributes of God as He says: He accepts gratefulness and is patient.

Hadis: The Prophet said: He who expresses gratefulness after taking food shall have rank equal to the rank of one who fasts with patience. Hazrat Ayesha said: All the actions of the Prophet are wonderful. One night the Prophet slept in my bed, so much so that my body touched his. Then he said: O daughter of Abu Bakr, leave me, will you worship my Lord? Hazrat Ayesha said: I wish to spend some time in your company, but I like what you wish. Then the Prophet made ablution and stood up for prayer. He wept so much in prayer that his tears flowed down his breast. Bilal came and asked him: O Prophet of God why do you weep while your past and future sins have been forgiven? The Prophet said: Shall I not be a grateful servant? Then the following verse was revealed: In the creation of heavens and earth and in the changing of night and day, there are surely clear signs for those who are intelligent-3 : 190Q.

So it appears that weeping should never be stepped. This is understood from the following anecdote. A certain Prophet was passing by a small stone which was then gushing forth abundant water. He was greatly astonished. Then God gave it the power of speech and it began to say: Since I heard the following verse of God "The fuel of Hell will be men and stones (2 : 24Q). I have been weeping being afraid of it." The Prophet then prayed to God for saving it from Hell and the prayer was granted. After some days, the Prophet saw it in previous condition and asked: Why do you weep now? The stone said: I wept before out of fear, but now I weep out of joy and gratefulness.



The mind of man is hard like stone, rather harder than stone and the hardness is removed by a state arising out of fear and gratefulness. The Prophet said: It will be proclaimed on the Resurrection Day: Rise up those who proclaimed the glory of

God. Then a party will rise up with banners and they will enter paradise. He was asked: Who are the proclaimers of glory? He said: Those who express gratefulness to God in happiness and adversity. The Prophet also said: Praise is the sheet of the Merciful. God revealed to Jacob: I am pleased with My friend for his gratefulness. God then revealed to him describing the qualities of the patient. "Their abode is the abode of peace. They will enter therein. They will be busy in gratefulness." That is the good speech. They will pray more at the time of gratefulness. Then I will grant them My vision." When the following verse was revealed about hidden treasure "Those who hoard up gold and silver and do not spend them in the way of God give them news of severe chastisement (9 : 35Q)." Hazrat Omar asked the Prophet: What wealth shall we keep? The Prophet said: A remembering tongue, a grateful heart and a believing wife.

**SPIRIT OF GRATEFULNESS:** Know, O dear readers, that gratefulness is one of the good stages for those who travel in the path of religion. There are steps of gratefulness-knowledge, condition and action. Knowledge is the root out of which condition takes birth and out of condition action arises. Knowledge consists in the fact that fortune comes from the Fortune-giver. The happiness that occurs out of getting that fortune is called condition or state of mind. To stand upon love and the objects of fortune- giver is called action which keeps connection with mind, tongue and limbs of body.

**WHAT IS KNOWLEDGE OF GRATEFULNESS?** To know it, three things shall have to be known first - (1) source of gratefulness. (2) cause of given fortune (3) and the attributes of the fortune giver. Fortune, fortune-giver and fortune-taker to know these three things are necessary. This knowledge follows the knowledge of Tauhid and Taqdir. It means that one should have knowledge that whatever is in the universe comes from God and His gifts. If there is perfection of this knowledge there can not be Shirk or setting up partnership with God. If any gift comes from the king and if any body feels that there is kindness of his minister therein, it is setting up partnership in the gift and

thus enjoyment will be divided. Although the gift comes through his minister and in black and white, he or the paper and the ink are not entitled to have gratefulness as they are only mediums and not the source of the gift. They have no power and are guided

by the king. Likewise, he who knows God and His wonderful creation knows fully well that all the things in the world - the sun, the moon, the stars and all other things are His creation and guided by Him as the pen is guided by a writer. Those animals which have got will are<sup>^</sup>ubservient to His will although He has given them freedom of will. They are like the man in charge of the treasures of the king. The man has got no power to wish against the will of the king and cannot spend a farthing therefrom without the will of the king. So the man who takes the gift from God to you is bound to take it to you as God enkindles in him a strong desire to make a gift to you. God also enkindles in him a will to gift it along with a feeling that it will do him good both in this world and in the next and that the gift of a farthing here will be met with innumerable rewards in the hereafter just as a seed sprins forth a hundred seeds. This gift of charity is not to the poor man but rather it is to your self as you will get good rewards in lieu of your charity. In this way, you will recognise. God and get acquainted with His works. So God is to be praised and entitled to get gratefulness.

One day, the Prophet Moses said in his invocation: O God you have created Adam. How has he expressed gratefulness to you? God said: He knew that everything came from Me. This knowledge is his gratefulness. So instead of being grateful to the giver, be grateful to Him who created the giver and his will.

(2) State of mind on gratefulness: Know, readers, that the mind assumes a state when knowledge of gratefulness comes to it. The happiness which arises in mind out of gratefulness is called its state the feeling of gratefulness and humility for the donee. This state of mind in gratefulness is of three kinds. Take an illustration. When a king wants to go out and gives a horse to a certain man, the latter feels joy for three causes - (1) for getting a horse which will be useful to him, (2) for getting it from the head of state, (3) and for enjoyment of getting by riding on it. These are the three stages of gratefulness. In the first stage, the attention of the donee remains confined to the horse only and not to its giver. In the second stage, he expresses gratefulness to the giver. In the

third stage, gratefulness gains perfection as he expresses it to God who enkindled a will in the king to gift the horse to him. This is the highest stage. The saint Shibli said: To turn attention to the giver rather than to the gift is gratefulness. The saint Khaoas said:

People in general express gratefulness on getting food, dress and drink but the really wise men do it in getting beneficial things to soul. He who gets enjoyment in getting only the things enjoyable to eye, ear, belly and sexual organ, cannot express real gratefulness as there is disease in his soul. Real happiness consists in the happiness of soul by remembering God. A diseased man may get pleasure in eating earth or displeasure in sweets.

(3) To get acquainted with actions arising out of gratefulness. It is to act with happiness by getting acquainted with the giver of gift. This action is connected with mind, tongue and all bodily limbs. These are the three modes of expressing gratefulness. To express gratefulness by mind is to pray for good of all people and to cherish such a will. To express gratefulness by tongue is to praise God under all circumstances; and to express it by the bodily limbs means to employ them in the service of the Lord and to save them from committing sins prohibited by Him.

The Prophet once asked a man: How are you? He replied: I am well. The Prophet asked him the same question and he replied the same with addition: I praise God and I am grateful to Him. The Prophet said: I wanted to have this reply from you. The pious man of yore asked the same question to have the third reply. Whenever a person is asked about his condition, he either expresses gratefulness or tells him his sorrows and difficulties or remains silent. In case of gratefulness there are rewards, in case of sorrows and difficulties, there are sins on the part of the pious. Why will it not be sin when complaint is made against God's actions? When a man cannot remain patient in dangers and difficulties, let him tell it to God as He only gives troubles and removes them. God says: Those who are worshipped besides God are not the master of your provisions. So seek provision from God, worship Him and be grateful to Him. God says: Those whom you worship besides God are servants like you.

**MODES OF GRATEFULNESS IN DUTIES TOWARDS GOD:**  
There are two causes for which gratefulness to God is not similar

to gratefulness to men. The first cause is that God is above all wants, while men are in wants. God is free from name, fame, prayers and prostrations. The second cause is that man has got freedom of will by which he does everything and that freedom is a gift from God. The Prophet Moses said: O Lord, how can I

express gratefulness to Thee when I am unable to express it without another gift? To be able to express gratefulness to Thee is another gift from Thee to me. That gift compels me to express gratefulness to Thee. There is another Hadis: When you understand that gift comes from Me. I am pleased with that gratefulness. Take an illustration - A certain king sent to his servant one conveyance, one dress and some cash money with this object that he would come to him from a distance using all these things. Two conditions arise out of these gifts. The first condition is that if he comes to the king, he may engage him in some important work. The second condition is that if he comes to him, his service may not be necessary and his glory will not be increased or decreased by his presence but it will do him benefit and not the king. The first condition does not apply to God as He is above all wants, but the second condition applies to Him. In other words, the gifts of God if utilised in proper manner will do him benefit and not God. A servant may be grateful or ungrateful. If he comes to the king by utilising his gifts, he will be grateful and if he does not care them and misuses his gifts, he will be ungrateful. Similarly if he utilises the gifts of God according to the ways prescribed by Him, it shall be expressing gratefulness to Him, but if he acts to the contrary, it will be expressing ungratefulness to Him. God says: (95 : 6Q). I have created man in the best mould. Then I threw him to the lowest abyss except those who believe and do good. For them there is great reward never to be cut off." By this help of the gifts of God, man can rise to the highest pinnacle of glory and if not utilised he may go down to the lowest abyss. Proper use, misuse or absence of use will not affect God in the least, but they are linked with fortune and misfortune of man. To use God's gifts according to His will and directions is gratefulness.

**ACTIONS DEAR AND NOT DEAR TO GOD:** Know, O dear readers that gratefulness does not become perfect if we do not know the distinction between actions loved by God and actions not loved by God, because gratefulness means to spend His gifts in acts loved by God and ungratefulness means to spend them in acts not loved by Him or keep them without use. There

are two subtle things for this distinction-0) to hear the verses of the Quran and tradition of the Prophet and (2) to see with the eye of thought or knowledge. For this reason. God sent the apostles who showed them His ways. So these ways are the foundations

of good actions. Those who do not tread these ways do not express gratefulness. There is wisdom in the creation of everything in the world. That wisdom is of two classes-open and secret. The open wisdom is learning or knowledge. Wisdom of God in creating the sun is that thereby we can understand the distinction between day and night, that day time is for procuring provisions and night time is for rest. There are other subtle causes. The Quran described the open causes but we can understand the secret subtle causes by knowledge. God says : I send profuse rain, then split up the earth and grow therein crops and grapes- 80 : 25Q. God says : I have adorned the sky of the world with adornment of stars-37 :6Q. So there are hundreds of purposes in the creation of these and other things. We see that God created eye to see and not to hear, ear to hear and not to see, hands to catch and not to walk, legs to walk and not to catch, nose to smell and not to hear. There are secret limbs, such as stomach, heart, spleen, livers, sinews and other things. Each limb has been assigned a special function to perform. Some limb helps digestion, some purifies blood, some circulates blood, some creates urine. Those who have been given special knowledge of the functions of each limb cannot be compared with that of God. So if a man does not utilize a thing for which it is created becomes ungrateful to God for the gift. He who unjustly beats another with his hand expresses ungratefulness for the gift of hands as hands have been created for removing the injurious things to soul and receive the beneficial things, but not to destroy a thing or beat or assault a person. The man who looks to a strange woman with lust expresses ungratefulness for the gift of eyes. By the above act. he does a thing against the will of God. His will is that by His help and by the help of the created things, he will meet with God. So one cannot meet with Him till he loves Him. He will not get His love till he remembers Him always. This remembrance does not become possible without a body and the body does not go alright if it is not given food and the food is not possible without earth, water and air. These things are not possible without earth and sky and without the open and secret limbs. So all these things have been created for body and body is the outer cover of soul and a satisfied soul will reach God by

virtue of long divine service. For this reason, God said : I have created man and jinn that they may serve Me and I don't expect provision from them-50:156Q.

God and silver are two gifts of God and by their help all the worldly acts are smoothly done. These are nothing but stones and have got no value of their own. People want to have them as by their exchange commodities of the world can be purchased. There are several things which he cannot gather and several things for which he has got no necessity. For example, a man has got food, but has got no riding camel. He who has got a camel has got necessity of food. So between them there is the necessity of exchange of these two things and fixation of their value. But value of these things are not equal. Therefore gold and silver work as judges for all things for fixation of value and for getting the things through their medium. Then it is said that a camel's price is one hundred dinars and that the price of 100 fowls is the same. So by the help of gold and silver their values are adjusted, although they have got no value of their own. God appointed them as judges for ascertainment of values and prices of all things and for their exchange. For this reason, these gold and silver are dear to men. He who has got gold and silver possesses as if it were all things. A mirror has got no value of its own, but its value lies in the fact that it assumes picture of all things. Similar is the case with gold and silver, as by their exchange all necessary things can be purchased. There are other plans, just as a word has got no meaning unless it is conjoined with other words.

Misuse of gold and silver. He who by these gold and silver does such an act which is opposed to the above plan of God, commits sin and is ungrateful to the gift of God. If instead of using them one buries them underground or hoards them for long, he does oppression to them and makes inoperative the object of God. These gold and silver have not been created specially for Zaid or Amir but as medium for exchange of things. They are however not been created for food but for getting food. There is writing of God on everything without words. God says (in 9 : 34Q)-Those who hoard up gold and silver and do not spend in the way of God give them news of grievous punishment.

Gold and silver used as utensils. If anybody uses gold and silver for utensils, reservoirs and cups or for anything else like

these, acts contrary to the object for which these are created and is ungrateful to God and he commits sins. His condition is worse than that of the man who keeps them buried. Cups can be made

of iron or copper but they have no value of exchange and all things cannot be purchased through their medium. For this purpose gold and silver have been created. For this reason, the Prophet said : He who drinks in cup of gold and silver, enkindles as it were the fire of Hell in his belly.

Gold and silver used as bargain of interest: He who opens the business of purchase and sale of gold and silver in order to earn profit or in other words to take usury and interest, will be working against the plan and object of God and therefore will commit sin. He is ungrateful to the gift of God as these two things have not been created for purchase and sale but as mediums to get necessary things. When there is business of the same kind of things, there is action against the will of God. The plan of these two thing in like the place of a word in a sentence or the place of a mirror in colours. So exchange of gold and silver for gold and silver has got no meaning. If the object be hoarding, it will be an act of opperssion.

Question: Why is it that gold can be purchased legally in exchange of silver ?

Answer: The object of gold is separate from that of silver, as a piece of gold can be exchanged for several pieces of silver, just as a rupee can be exchanged for one hundred paisa by which many small things can be purchased. If it is prohibited, things cannot be easily purchased or sold. One rupee can be exchanged for another rupee as nobody will be willing to do that without profit, but one rupee cannot be exchanged for more than one rupee. The use of counterfeit coins is not lawful as an owner of good coins will not be ready to receive counterfeit coins, even though the number of the latter is greater. Barter system is not also lawful as the good and bad of it are the same.

Hoarding of food-stuffs is bad as they have been created for the upkeep of the body. If there is hoarding business of these things for long the object for which food stuffs have been created is frustrated. He who has got surplus food-stuff should transfer it

to those who have got necessity for them. He who wants food-stuff in exchange of the same kind of food-stuff cannot legally get it as he has got no need of it. For this reason, Shariat cursed those who hoard up food stuff.

There are illustrations about the objects of the creation of gold, silver and food-stuff. So don't misuse anything for which it has been created. God says : He who has been given wisdom has been given abundant good-2 : 269 Q. Those minds which are the store houses of temptations and playgrounds of the devil cannot grasp the root-cause of God's object in creating a thing. For this, the Prophet said : Had not the devil moved in the heart of man, they would have seen the sovereignty of God. When you have understood this thing, you can guess whether your movements and actions are grateful or ungrateful as there is nothing which is outside these two attributes.

**OWNERSHIP OF LAND:** Only God is the permanent owner of lands, as everything in heaven and earth belongs to Him. So declares the Quran. How can a servant of God become the owner of a land when he cannot keep himself under his control but his master controls him? It is true that every man has got necessity for food and the earth is the dining cloth of God. The people have been ordered to eat what is absolutely necessary for them from the foods served on this dining cloth out of the food-stuffs grown by God in the earth. The king has spread dining cloth of food for his servants. If a servant takes a morsel of food out of it and if another snatches it away from him, it is not allowed. The reason is not that the former has become owner of the morsel as the hand which catches it and the person possessing the hand are both servants, but when he has got necessity of a morsel of food, he becomes possessor of it. This is justice. Its peculiarity is first possession. This is true in case of all servants of God. No servant has got any right to possess what is not necessary for his livelihood. So it is true that he who amasses and hoards wealth for long or hoards up food stuffs beyond his necessity is an oppressor and belongs to those persons who are condemned by God in the following verse : Those who hoard up gold and silver and do not spend in the way of God. Give them news of grievous chastisement. Way of God means performance of duties towards God which means spending wealth for the servants of God who are in need and wants. To hoard up food-stuff, in godowns after snatching them from the needy people is a heinous



offence. After meeting one's own necessity, the surplus wealth should be distributed among the needy and the destitutes. To this effect, the Quran says : They ask you about spending. Tell what is in excess.

The above view is opposed to open Shariat or religious law now prevalent in the society, as it is difficult to ascertain the limit of necessity. A certain amount of wealth may meet one's necessity but it does not meet the necessity of another. So necessity differs in different persons. Therefore it is said to be lawful for the common people to hoard up if Zakat is paid, but the Zakat giver is said to be miser according to the above view. So only payment of Zakat is not the limit of charity, as the Quran says : If He wants this from you and then compels you, you would be miser—47 : 37 Q. The thing which has got no wrong is justice. It is also justice for a servant not to take beyond what is necessary for him in his walk of worldly pursuits from the wealth of the gifts of God. Every servant of God is a sojourner to reach the Almighty by using a conveyance. He who takes excessive load in his journey and does not give his fellow travellers what is necessary for them is an oppression. He gives up justice and works opposed to the plan and purpose of God and thus exposes ungratefulness for the gifts of God bestowed on him. It has been well established by the Quran, Hadis and good conscience that - the thing in excess of the necessity of a traveller to God will come as a burden or punishment on him both in the world and in the next. So God says : There are very few among My servants who are grateful. The devil was pleased to hear this verse : You will not find most of them grateful. Those who do not understand the basic and subtle meaning of these verses do not understand their implications.

Question: By this argument, it is understood that in everything there is an object and plan and man's action is either an instrument to fulfill that object or is opposed to it and that any action which leads to God's plan is gratefulness and any action which goes against it is ungratefulness. But these actions of men are in fact the actions of God as they cannot move without the will of God. When man have got no freedom of will apart from the will of God is there any meaning of their being grateful or ungrateful?

Answer: The answer is buried in the deep ocean of spiritual

knowledge. He who can understand the language of birds can understand it. There is an special attribute of God out of which new creations come into being in the world. That is an attribute which cannot be seen by the eye of language and there is no such

word as can explain that attribute of God. Intelligence is then lost just as a bat becomes blind before the scorching rays of the sun. It does not occur because of any defect in the sun but it does occur owing to the weakness of sight of the bat. Similarly those whose eye of knowledge has been opened for seeing the superb beauty of God, can appreciate it. They term it as extraordinary power. Man has been divided into two classes. The original decree is so powerful on one class that they are bound to do what has been decreed and extraordinary power is so great on another class that it carries them to the highest pinnacle of glory. That state of mind is called contentment. The condition of one who does not fulfill that object is called displeasure. A certain king removed the dirtiness of a slave and adorned him with fine and good dress and then said to the slave: How beautiful you are. How good is your dress. In fact the king is beautiful and for the beauty of the

slave the king is In he raised Rv raising\* the slave he is raising himself.

Similar is the case of actions in the record of fate. The causes are guided by God but not by the wishes of men. He is not to be asked why He does it, but the people will be asked for their actions. The Prophet said: When fate is mentioned, refrain from talking of it. To learn swimming is possible but he who walks upon water does not require training in swimming. The latter person can understand it. For this reason, the Prophet was asked: How could the Prophet Jesus walk over water? He replied: Had his sure faith increased more he could have walked through the air.

Take an illustration. A certain king required the services of two men - one to give him drink of wine and another to act as sweeper in his house. The former is beautiful and good and the latter is ugly and bad. The sweeper can not say: To give drink of wine to the king is my duty. The king himself did justice in enjoying the good man in superior work and the bad man in inferior work. Similarly your knowledge, your strength, your power, your actions and movements are all His works and He

divided the management in the best possible manner. Actions of man flow from them. But you see that you are free to do whatever you like and that the spiritual and unseen world has got no hand in the matter. If you entertain such idea in your mind, you become just like a boy who looks to the movement of toys and praises the toys for their movements. The man who makes the

toys move stays behind the screen outside the view of the boy who sees that the toys dance, stand and sit. The wise man understands that the toys are only plays of the real man behind the screen. Similar is the case with the people of the world who are like toys before the wise or before those who are beloved of God. They can see the thin thread that is conjoined to men of the work and that is not visible to the naked eye.

Then the threads have been placed in the hands of their angels who move the heaven and the angels receive orders from the Almighty. God says: There is provision for you in the sky and what you have been given promise. God says: He created the seven heavens and the earth like them and He sends affairs between them that you may know that God is Powerful over all things and that His knowledge encompasses everything - 65 :12 Q. Hazrat Ibn Abbas says of the wise men among whom He sends down orders as mentioned on the above verse. He also said: If I disclose what I know of this verse, you will throw stones at me.

Now the meaning of gratefulness is that it makes His plan perfected by the actions of men. He who is grateful to God by doing good works is dear to God. The angels are most dear to Him as there is order in them. Among them there is an angel named Israfil who is dearest to God and through whom God corrected the prophets. In this world, the prophets are dearest to God, through whom God showed the right path to men. Of all the Prophets, the Prophet Muhammad has been given the highest rank as through him Islam was made perfect and as he is the seal of the prophets. Next to the Prophets are the learned men who are the heirs of the Prophets as they are themselves pious and they showed the people the paths of piety and truth. Next is the rank of the just rulers as they keep themselves busy in doing good and justice to the people. Except those, all the people are shepherds.

**MODES OF EXPRESSING GRATEFULNESS:** Gratefulness is expressed for gifts. It is impossible to recount the number of gifts of God on man. God says: If you count the gifts of God, you won't be able to count them -16:18Q. We shall now describe the

modes of expression of gratefulness.

Know, O dear readers, that every good, taste, fortune or every desired thing is called gift but true gift is fortune in the next world and without this gift of other things is misnomer. The

worldly gift which does not help the hereafter cannot be called gift.

(1) First division of next worldly fortune. Though one, it has got several divisions. (1) What is beneficial both in this world and the next knowledge and good conduct. (2) What is injurious in both the worlds - ignorance and bad conduct. (3) What is beneficial in this world but injurious in the here-after-pleasure of temptation, (4) what is injurious in this world, but beneficial in the here-after-control of passions, temptations and opposition to vain desires. What is beneficial both in the world and the next is truly gift - knowledge and good conduct. What is injurious in both the worlds is misfortune. What is beneficial in this world but injurious in the hereafter is a danger to a man of insight but gift to a blind man. He is like a hungry man. He sees honey mixed with poison as a gift because he is ignorant. When he comes to know of poison he learns that he is being guided to a danger. What is injurious in this world but beneficial in the hereafter is a valuable gift to a wise man, but a danger to an ignorant man. It is just like that medicine which is distasteful but its result is good. A boy will think it a danger, but a wiseman will take it as fortune. A father gives good education to his son though his mother often does not like it.

(2) Second Division: The second division of getting next worldly fortune is as follows. The things of the world remain mixed with good and evil. What is necessary out of wealth, children, relatives, name and fame is beneficial but enormous wealth and world wide name and fame are not good. There are many pious men who get benefit from lawful wealth and there are people who have got little wealth which does him evil.

(3) Third division: Some gifts are enjoyable in the world but are causes of sufferings in the next world. The next worldly fortune is divided into three classes. The first class of good things are generally dear as they are sought for themselves. The second class of good things are sought for other purposes and not for themselves such as gold and silver. They are loved as through

their medium all things of enjoyments can be purchased. This is like his love for his king. In his love for his king, he loves his messenger, but he loves his messenger so much that even he forgets his love for the king. This is foolishness to the extreme. The third class of good things are such gifts which are sought for

themselves and for others, such as health and safety. The cause of these gifts is that by their help one can remember God.

(4) Fourth division: The good works of the next worldly fortune are divided into three classes - (1) beneficial. (2) enjoyable and (3) beautiful. The things which are profitable in the next world is beneficial. The things which give enjoyment at present is enjoyable. The things which are good in all circumstances are beautiful. The injurious things are of 3 kinds - injurious, heinous and troublesome.

(5) Fifth division: Every pleasure giving thing may be called a gift. There are three kinds of pleasures of men - (1) pleasure of knowledge, (2) bodily pleasure which is connected with some animals (3) and the pleasure which is connected with all animals. The pleasure that is gained by knowledge cannot be gained by the other organs of body except by soul. The pleasure of learning cannot be gained except by the learned Nature does not get fatigued with the acquisition of knowledge. The best benefit of learning is that it does not require any guard but wealth requires it. The more you spend learning, the more it increases, but the more you spend wealth the more it decreases. Learning guards you but you guard riches. Wealth may be stolen, but learning cannot be stolen. The learned live in peace but the rich live in fear: Learning is always beneficial but wealth sometimes leads to salvation and sometimes to destruction. For this reason, God in some places in the Quran termed wealth as Khair or good. Some people do not find pleasure in learning because they have got disease in their hearts. They are like the diseased man who does not get the taste of honey and considers it as bitter. Those who get no pleasure in learning and knowledge are divided into three classes - (1) those whose hearts have not increased like those of boys (2) those whose hearts have become dead by constantly following their passions and low desires. (3) those whose hearts are diseased for following their passions. God says: There are diseases in their hearts - 2 :10 Q. From this it appears that there is disease in intellect. God says: To warn those who are alive. Those

whose hearts have been dead have been told of in this verse. He whose body is alive but heart is dead is dead to God, though he is alive to the ignorant people. For this reason, the martyrs are alive before their Lord and they are given provision. Though their bodies are dead they are alive.

The second kind of pleasure of men lies in some matters such as supremacy, victory etc. The third kind of pleasure all animals enjoy in some matters - food, drink and sexual cohabitation. Most of the people consider these things as the most pleasure giving, but this pleasure is worst of all pleasures. The lower animals also feel these pleasures in these things just like men. This world means the physical world and the next world means the spiritual and unseen world. This material world follows the spiritual work as the picture in the mirror follows the picture of one who sees in the mirror. Though the picture in the mirror is the exact second picture, but it is the first picture from the point of view of your seeing as you have not seen your picture, and you have seen your picture first in the mirror and you can recognise it after you have seen it. The picture in the mirror stands as your prototype. So from the point of view of recognition, what remains behind comes forward and the thing which comes forward stays behind. Similarly the spiritual and unseen world is the second picture of this material world. There are such men who get pictures by receiving such admonition. If they see a thing of the spiritual world, that becomes the cause of their admonition. For this reason, God says: O those having eyes, take admonition. There are also such man whose eye-sight is blind and who does not accept admonition and remains confined in this material world. Soon the door of Hell will be opened up for him and the fire will rise upon his heart. There is screen between his heart and the fire. When the screen will be lifted by the event of death, the fire will encompass him. Hell-fire is such a thing which can be felt by such thing as can be called knowledge of certainly or faith out of knowledge. Sometimes it can be seen by such thing which can be called certainty of eye or faith arising out of sight. The latter cannot be attained except in the next world, but the former can be felt in this world. The man who has been granted light of perfect faith gets such grace. For this reason, God says: Had you felt certainly arising out of knowledge, you would have certainly seen the fire of Hell (in this world) -102:6.

(6) Sixth Divison is the combination of all gifts. Know, O dear readers, that gifts are of two kinds - one kind is sought for its own sake

and another kind is sought for the desired object. Next worldly bliss is the desired object. It has got four divisions - (1) everlasting bliss which has got no end, (2) everlasting bliss which has got no trouble, (3) perfect knowledge which has got no ignorance (4) and

full pleasure which has got no want. These four things are called real gifts. For this reason, the Prophet said: There is no bliss except the bliss of the hereafter. This was uttered by the Prophet to console his companions when they were digging the trench at the battle of the Allies - He recited it at several other times also.

**FOUR ITEMS OF FULL BLISS:** There are four principal basic things of attaining full bliss - (1) The things which are connected with soul and which are special and near such as one's own good. (2) the things which are connected with body, such as physical health, (3) the things which have got no connection with body though near it, such as wealth, family members, relatives and (4) the things which unite the attributes of soul and earn them for soul, such as grace, guidance. These are the four items of spiritual bliss.

(1) First basic thing of bliss: The things which are connected with soul and special and near are acquired by good conduct and with the extension of branches of faith. Knowledge of faith is of two kinds - I spiritual knowledge and worldly knowledge. Knowledge of the attributes of God, His angels and His apostles is spiritual knowledge. The worldly knowledge is of two kinds - to give up necessity of greed and anger called self-control and to proceed keeping justice and righteousness after abstaining from the urge of greed. God says: Don't exceed in measurement and establish the scale of justice and don't decrease in measurement - 55 : 9Q. Full justice is such a state of moderation which does not exceed the limit, nor reduces it and their balance is even.

**FOUR THINGS DRAW NEAR GOD\*** There are four things which bring a man near God - (1) spiritual knowledge, (2) knowledge of duties, (3) self-control, (4) and justice. Without physical bliss, they do not become perfect and this is again of four kinds - (1) health, (2) strength, (3) beauty and (4) long life. These four gifts again do not become perfect without things beneficial to body which are again of 4 kinds - (1) wealth, (2) family members, (3) name and fame and (4) relatives. These are also not beneficial unless the followings are not adopted - (1) guidance, (2) injunctions of God, (3)

efforts and (4) God's help. There are therefore sixteen gifts in total and basically they are of four kinds which are interconnected and which are absolutely necessary. What is necessary for the next worldly fortune is faith and good conduct and there is no alternative for men but acquisition of these attributes by efforts as

there is nothing for man but what he strives for. There is no fortune for man in the next world without acquisition of merits in this world. So for acquisition of attributes of soul, knowledge of the above things is necessary. In order to acquire purity of character, physical health along with wealth, honour and relatives is necessary.

Question: What is the reason that wealth, honour, relatives and name and fame are necessary for a man to get happiness in the next world?

Answer: These are like the wings of a bird to fly to the destination.

(1) Wealth: A poor man is sometimes unable to gain perfection. He is just like a warrior who runs to fight without arms or like a bird of prey which roams to catch prey without wings. For this reason, the Prophet said: How good is lawful wealth for a pious man. He also said: How good is the help of wealth for God-fear? Why will it not be good when a great deal of time is spent in search of wealth, dress, house and subsistence unless there is wealth. Many troubles keep such a man away from Zikr and Fikr. He is also deprived of the merits of pilgrimage, Zakat and charities. A certain pious man was asked: Which is the thing called gift? He replied: Wealth, as a poor man has got no happiness. He was again asked about gifts. The pious man said: Security is also a gift as a fearful man has got no rest. He was again asked: What are the other gifts? He said: Peace arising out of self-control as a patient has got no happiness. He was again asked: What are the other gifts? He said: Youth, as there is no happiness in old age? These are the gifts which help towards the gifts of the next world. For this reason, the Prophet said: If one gets up at dawn with health of body, mind free from fear and with daily provision, he acquires as it were the whole world?

(2) Children, wives and members of family: It is not secret how useful are the wives and children. The Prophet said about wife: A religious wife is a help towards religion. He said



regarding children: When a man dies, all his pious acts are closed up except three things - a pious issue who prays for him etc. We have mentioned this usefulness of children and other things in the chapter of marriage and it should not be repeated here.

(3) Relatives: They add to the strength of a pious man. If he has no such relatives, his works increase and he gets no leisure in religious services.

(4) Name, fame and influence: These are means to remove dishonour and disgrace. In their absence, the enemies may give him trouble and oppressors may create trouble for him in his works and thus these things may keep away his mind from the remembrance of God. The mind of a believer is his principal thing. So honour and influence may remove these things from a man. God says: Had God not removed one party by another party, the world would have been destroyed - 2 : 2518. Influence has got no meaning unless the opinion of the people are brought under control.

Question: What gift is therein the honour of relatives?

Answer: The Prophet said: The leaders are from the Quraish. For this reason, the Prophet was born in the most respectable family out of the families of the children of Adam. The Prophet said: Choose for your semen women of your equal ranks. He also said: Give up impure green tree. The people asked him. What is impure green tree? He said: A beautiful woman of bad family. A woman of good family is gift.

Question: What is the meaning of physical gift?

Answer: It means health of body and long life, as without them, knowledge and action donot become perfect. The Prophet said: To spend the whole time in divine service is a great fortune. Beauty is also a gift. It is useful for the next world for two reasons - (1) an ugly appearance is reprehensible to nature. The application of a beautiful man is acceptable and its influence falls in the minds of men. So it is a strength which can help towards God. The pious men said that face and eyes are mirrors of mind. They also said: A broad forehead tells what is in mind. Once Caliph Mamun cut off the name of an ugly man from the list of soldiers. When soul shines, appearance becomes bright. The

Prophet said: Seek good from those having beautiful face. Hazrat Omar said : When you send messengers, search for those having good appearance and good men. The jurists said that if for the purpose of Imamate in prayer two men are equal in qualities, he who has got better appearance shall be Imam. God says : He gave him increase in knowledge and body.

Question :God says : There are your enemies in your wives and children. So beware of them-64 :14. God says : Your wealth and children are a trial-64 :15. So why has not God treated them and wealth as gifts?

Answer: Wealth has got benefits as well as dangers. It is like a snake which has got jewel in its forehead as well as poison. The snake-man saves himself from its poison and takes out its jewel from it. Who knows how to take its jewel, snake is a good thing for, him, but it is dangerous to others who catch it. He who dives in ocean to collect jewels and emeralds from its bottom knows how to save himself. He who does not know the modes of diving and swimming will destroy himself. Similar is the case with wealth. To him who knows its use, it is a gift and to him who misuse it, it is a danger. For the above reason, God termed wealth as Khair or a good thing. Similar is the case with name, fame, honour, wives, children and relatives.

Every man is like a boy and wealth is like a snake and the Prophets are like the experienced snake-charmers. What can not do any harm to an experienced snake-charmer can do harm to a boy. So the people are like boys under the care of the Prophets. The Prophet said : I am to you just as a father to his son. The Prophet also said : You are roaming around the fire like insects and I am catching hold of your loins to save you/ Their responsibility to save their followers from destruction is great as they were not sent but for this purpose. Nobody has got any share in excess of what is necessary for him, although there is no sin in keeping excess wealth. Don't keep yourself confined in excess wealth, rather spend it, as there is poison in hoarding it and there is jewel in spending it. When wealth is taken according to needs and excess wealth is spent, it is not reprehensible. Every traveller should take in his journey what is necessary for him and not overload himself. Similar is the case with a man walking in the path of religion. The Prophet said : Any man among you should keep such worldly wealth which a man in journey takes with himself.' The pious man spend their excess wealth in the way of God. The Prophet once said that the rich man will enter paradise with great difficulty. Then his companion

Abdur Rahman- b-Auf sought his permission to gift away all his wealth to which he gave permission. Gabriel then came down and said : Tell him to spend his wealth for giving food to the poor, clothes to those who have got no cloth and to entertain guests.

**GUIDANCE:** There are three stages of guidance:

1. The first stage of guidance is to know the paths of good and bad. This is seen from the following verse : I have showed him two him two paths. God says : I gave guidance to the people of Samud but they liked misguidance in place of guidance—41 : 17 Q. The religious scriptures, the apostles and power of wisdom are the materials of this guidance and jealousy, pride, attachment to the world are the obstacles of this guidance. God says : It does not make the eye sight blind, but it makes blind the hearts which are in the breasts. The causes which make the hearts blind are love for the world and habits. God says: They say, shall we follow a man among us? This ignorance leads the people to misguidance.

2. The second stage of guidance is the guidance through efforts of special people. This comes after the advent of genera! guidance. God leads a servant from one condition to another. This comes as a result of continued efforts. God says: I will surely show My paths to those who strive hard for My cause - 29 : 69Q. In another verse. He says: God gives increased guidance to those who walk in the paths of guidance -47:17.

3. The third stage of guidance comes after the second. It is a kind of light which rises in the world of prophethood and sainthood after perfection of character and conduct and by which a man can reach to such a world to which he cannot reach by intellect and 'wisdom and which is not possible to attain by efforts learning and wisdom. This is the highest stage of guidance. The other kinds of guidance are only preliminaries and screens. God says regarding this guidance: Say, God's guidance is the real guidance - 2 : 12Q. He named it a real life in the following verse: I brought one back to life who was dead and granted him a light with the help of which he walks amongst men - 6 : 122Q. God says: He whose breast God has expanded is on light from Him - 39:22.

**WILL TO WALK IN PATHS OF GUIDANCE:** This will arises out of mind. God says: I have given (Rushd) will to walk on

good path to Abraham and I am cognisant of it - 21 : 51Q. So Rushd means such a guidance which leads to good fortune and gives incentive towards that. To know the modes of acquisition of fortune is called Rushd. He who finds guidance may not find

Rushd or to move according to that guidance. So Rushd is better than guidance.

Tasdid: are efforts with body and mind to reach the cherished goal. So guidance gives clue to true path. Rushd generates strong will to tread on it and Tasdid is efforts to put that will into action by moving the bodily organs.

Ta'yeed is help from unseen quarters. It is the combination of all the above attributes. God says: I helped him with the Holy Spirit-2:86.

The above gifts are the elements of the next world. When these qualities are united in a man, God gives him additional gifts of clear understanding, attractive ear, fore-sight and humble heart and wipes out what prevents him from religion and gives him such honour which saves him from the oppressions of the ignorant. Each of these four items gives rise to sixteen virtues which also give rise to other attributes. Thus there grows a chain of help and at last it falls upon the ultimate cause (God).

**GOD'S INNUMERABLE GIFTS:** Know, O dear readers that God created inanimate objects, such as stone, iron, copper and other mineral substances. They have got no growth and do not take food. Plants are more perfect than mineral substances as there is a kind of strength in them with which they draw juice from the earth through their principal arteries. When they gain strength, other arteries come out of them. But they cannot move and search for food. Animals are therefore more perfect than plants. Among animals, man has got the highest perfection for the following reasons.

**SENSATION OF TOUCH:** When fire touches him, he flees away from it. This is the first attribute of animals without which they cannot go on. Nose has been created for man with which he takes smell. Then eyes have been created for him to see things near and distant and ears to hear and tongue to taste. These things would not have been sufficient without the strength of

perception jn-Ihtffront portion of head. By its help, it is known  
vyiuehlhing is bitter and which is sweet. Without it eyes would  
have seen a thing as yellow. Then you have been given intellect  
with the help of which you can understand everything. You can  
understand whether, a thing is beneficial or injurious at present  
and in future. The greatest intellect is Knowledge about God, His

wonderful creations and his workings in the universe. Your five  
organs then work as police on behalf of the king-soul. Each of  
them has been assigned a special function to perform news of  
colour, voice, smell, taste, cold, heat and other attributes. These  
are the gifts on you arranged in order. Sight is a power and eye is  
its instrument. There are ten different screens in the eye circle,  
some are open, some are secret and some secret screens are  
woven like the spider's net. Some screens are dried, some are  
wet, some are white like egg and some screens are like ice. The  
form, mode, length and breadth of each screen of eye are  
different. If any attribute of a screen is mixed with that of another  
eye sight becomes curbed. This is true of only one organ. Now  
guess the wonderful creation of ear, nose and other organs.

**GREED AND WILL:** There are also different kinds of gifts in  
the creation of greed and will. There are many diseased men who  
do not take beneficial food owing to lack of greed. Things of  
greed are sought for and reprehensible things are hated. So God  
created in you greed for food and made it strong in you. It urges  
you to take food and thereby you remain alive. That gives rise in  
you sexual passion which preserves dynasty. You will be struck  
with wonder if you think and ponder how He created uterus,  
how a foetus comes into being out of mixture of the blood of  
menses and semen, how males and females are created, how  
semen comes out from the back of a male and mixes with the  
ovary of a female, how it becomes a lump of flesh, how head,  
hand, feet, belly, back and other organs of the body are formed.  
All these are gifts of Gqd.

**ANGER:** Greed is not alone sufficient for you and many  
injurious things are coming to you from all around. Therefore  
anger has been created in order to drive them off. It is not alone  
sufficient for future benefit and for that will has been created. It is  
guided by knowledge and intellect.

**INSTRUMENTS OF STRENGTH AND MOVEMENTS:**  
The following are the instruments which give strength to the  
body as a result of which the different organs have got

movements.

**Two Hands:** Two hands are long and fit for catching hold of things. There are many sinews, joints and other technicalities by which the hand may be spread and bent at will. Then the fingers

have been created with a plan with the thumb at the end. If the fingers would have been joined together, your necessities would not have been met.

**Mouth:** You lift your food with your hands and put it in your mouth. Had it not been the case, you would not have lived. It is the medium to send food to the stomach. In order to chew food, teeth have been created and the teeth of upper jaw have been placed upon those of the lower jaw for the purpose of crushing food. There are teeth for crushing and teeth for cutting.

Tongue takes the food on all sides and places it under teeth for crushing. Then look to your saliva which gives water to the food when it is dry. Behind this tongue, there is a fountain of water out of which saliva comes and helps wetting. Then look to the wind pipe and the throat, how they help the food to reach the stomach.

" Stomach has got a peculiar shape and form. The gas which is produced by the internal organs helps cooking of food in the stomach and digestion. To the right side of stomach is liver and to its left spleen and before it there is the sheet of fat and behind it is the flesh of backbone. Gas arising out of them enters the stomach for which food is digested and such a juice comes out of it as becomes fit to enter the veins of blood. That becomes then like barley water. There are many sinews of liver which have got many mouths. Food enters them. It is made of a mixture of blood and looks like a clot of blood. God created spleen and gall bladder and for each expanded mouth upto liver has been created: Gall bladder draws out the yellow refuse and spleen takes out oily black things and as a result pure blood remains. Then God created the glands of urine which have got long necks towards the liver. God takes out sinews from the liver and spreads them throughout the body, some of them are secret and some open. Therein there runs pure blood which reaches the entire body. There are veins and sub-veins just like the leaves of a tree. If there is something wrong in gall bladder and it can not draw out the refuse, blood becomes impure and the result is the

disease of jaundice, erysipelas etc. If the spleen is diseased, it can not draw out black refuge and as a result there grows the disease of leprosy, elephantiasis etc. When liquid cannot go towards throat, there grows the disease of dropsy. Then you can imagine how wonderful is the creation of human body.

Therefore look to the gifts of God and be grateful to Him for all that you have got from Him.

**THE SEAT OF LIFE IS HEART:** Life is like the fire of a lamp and heart is the seat of that lamp. The black blood in heart is like the thread of lamp and the food of the thread is oil. So the life strength that runs through the body is like the light of a lamp in a house. When the oil of the lamp finishes, the lamp of life extinguishes. This occurs according to the plan and purpose of God. This life is a material thing but soul which God termed in His verse as Ruh is a spiritual thing which intellect cannot grasp. But it can be explained by high celestial light which is more honourable than intellect. A boy can understand things of his ideas but he cannot understand the objects which can be grasped by intellect as he is placed then in the lower stage. An elderly man can understand things of intellect, but he cannot understand what is behind intellect as he has not reached the highest stage which is gained by the light of certain and sure faith. So the pious men said that he who cannot know himself cannot know God. About this soul, God says: They ask you about soul. Say it is from the order of God. God says: O satisfied soul, return to your Lord, well pleased with Him and well pleasing Him - 89 :30Q.

**BASIC GIFT OF FOOD:** There are many items of food and God's gift regarding food are innumerable. Food is of three kinds- vegetables, fruits and crops. We shall discuss here about crops and that is the principal food. We shall take up the seed of wheat. God says: I shower rain and split up the earth and grow therein seeds, grape seeds, seeds of creepers and seeds of olive trees. To grow them, air is necessary and so for this purpose soft cultivated land is necessary, so that air may enter therein, God says: I send strong wind producing abundant rain. When water is necessary, God created canals, seas, oceans and fountains and sends winds to carry water to the fields.

Now look to the sun and the moon. He made them subservient and see how the sun makes the earth warm inspite of its great distance and thereby crops and fruits enjoy it, how by

the help of the moon fruits become ripe and assume colour and hue. For this reason, if any tree is in shadow, it cannot grow for want of the rays of the sun and light of the moon. When you sleep under the sky, you will suffer from cold for its coolness. So the moon gives moisture to the crops and fruits. There is also a

purpose for the creation of each star in the sky. God instructs us to say: O our Lord, you have not created this in vain. He also says: 'I have not created the heavens and the earth and what is between them out of sports.' The world is like a man and everything in the world is like the organs of the body. As all the organs of the body help your body, so everything in the world help the world. Everything in the world is the workmanship of God and as such God can be well understood from His wonderful creations. So food is perfected by the sun, moon, water, wind, star etc.

**TRANSPORTATION OF FOOD:** All the foods cannot be obtained from the same place. So God created merchants who travel all over the world and gather them according to the needs of a particular country. God made the love of wealth strong over them and for that they undertake arduous and hazardous journey to gather foodstuffs. In this act, sometimes boats are sunk and wealth is looted by robbers. So God taught them how to make boats and ships.

**PURIFICATION OF FOOD STUFFS:** Look to a piece of bread and look to what elements are necessary for getting a bread. At first field is cultivated and for that cows, bullocks and buffaloes and ploughing machines are necessary. Then weeds are plucked out and then seeds are sown. Then crops are reaped and thrashed out. Then bread is prepared when wheats are crushed and made powders. For this, many men, machines, irons, woods are necessary.

**GIFT OF CREATION OF ANGELS:** It has been stated that the angels come down to correct the Prophets and to show them the paths of guidance and to take revelations to them from God. They are divided into three classes - (1) angels of the earth, (2) angels of heaven and (3) angels for carrying the Divine Throne. So look how God engaged the angels for procuring food for you and for your guidance. For every organ of yours, rather for every part of a tree, at least seven angels has been entrusted. It varies from seven to one hundred. They supply food to each vein and sinew as food does not move by itself but it is taken from one



place to another by angels. Each angel has been assigned a function of his own and none interferes with the functions of another. The angels of sky help the angels of the earth and the angels of Throne help the angels of the sky. Above all, the Almighty helps them all.

Answer: Man is different from angel. There is not a single angel who possesses more than one quality. Each one of them has been assigned a special work. The following verse gives such an indication: There is none of us but for whom there is not an assigned work.' For this reason, there is no hatred, rancour or quarrel in them. Their works is like the work of our five organs. Eye is to see but not to hear. Nose is to take smell and not to hear. Angels are prone to divine service unlike a man who is prone to good and bad. They obey what God orders them to do and they glorify God night and day. Some of them always are engaged in bow, some in prostration some in standing. There is no rest in their works. They are gifts of God for men.

God says to men: 'Give up open and secret sins.' Man is not always cognisant of his secret sins-hatred, doing injury to others etc.

There are two gifts in each breath, one gift is that when a man gives out a breath, the burnt gas in heart comes out. If it does not come out he would be ruined. In taking breath, the life of air is sthTed up in heart. If breath is chocked up, his heart is burnt because of cutting of the life of air. In each of 24 hours, a man breaths one thousand times. There are ten moments in each breath. On account of this thousands of gifts come to your body in each moment. Now imagine what innumerable gifts come from God.

**CAUSES OF MAN'S BEING UNGRATEFUL:** Man cannot express gratefulness to God as he is not cognisant of God's gifts owing to his ignorance. He thinks that recitation of all praises due to God by tongue is sufficient to express gratefulness. He does not know that if he does his works according to the injunctions of God and if he fulfils the purpose of a thing for which it is created, he will be expressing gratefulness for the thing.

The first cause of his being ungrateful is that he does not

consider some gifts as gifts as all are enjoying those gifts in common just as air water fire. If there is want of air for a moment, all will be destroyed. He who has got eye-sight will not be seen to express gratefulness for his eye-sight. When he becomes blind and then gets eye-sight, he expresses gratefulness. Once a man

complained to a wise man of his poverty and expressed sorrows. The wise man asked him: Will you like to be blind if you get 10,000 dirhams? He replied: I don't like to be blind. He again asked him: Will you like to become dumb in exchange of ten thousand dirhams? He said: Never. He asked him again: Will you like that your two hands and feet are cut in exchange of 20 thousand dirhams? He said: Never. He asked him: Will you like that you become mad in exchange of ten thousand dirhams? He said: Never. The pious man said: Should you not feel ashamed to your Creator that He has given you a gift of fifty thousand dirhams but yet you are not expressing gratefulness for them to Him?

It has been narrated that a learned man was hard pressed with poverty. He had not an inch of land. One night he dreamt that a man was saying to him: Do you like that you get a thousand dirhams and in exchange you forget the chapter An'am of the Quran? He said: Never. He again asked him: Do you like that you forget the chapter Cow in exchange of a thousand dirhams? He said: Never. Then he asked him thus of several chapters and he replied the same. Then he said: You have got profit of one lac dinars yet you are complaining. When he got up from sleep, he was pleased and his grievances vanished away.

The saint Samad went to a certain Caliph with a pot when he was drinking water in a glass. The Caliph said to him: Give me advice. The saint Samad said: If you are not given a sip of drink in exchange of your kingdom when you are thirsty, will you not spend all your resources to get it? The Caliph said: Surely, I would spend everything. The saint said: If it is not given to you in spite of your kingdom, will you not give up your kingdom? The Caliph said: I will surely do it. The saint said: In that case, don't remain content with your kingdom, because it is not equal even to a glass of water.

Three things are found in every man-intellect, conduct and knowledge. There is no such a man who is not satisfied with his given intellect. He believes that he is the wisest man and prays

little for more intellect. Even he who has got no intellect is pleased with his position. So for his satisfaction he should feel grateful to God. Regarding conduct, there is no such man who does not find fault with others and for that he hates him. Regarding knowledge, there is no such man who has got no

speciality regarding his secret thinking. He becomes ashamed if the people come to know of it. About these three gifts, every man knows them God made some believers and not unbelievers. He gave them life and not made them dead, made them men and not beasts, made them males and not females, made them healthy and not unhealthy, made them qualified and not guilty. It is wonderful that man considers the gifts of God as insignificant as he looks to one who is superior to him in wealth and does not look to one who is inferior to him and so does not consider God's gifts on him as great. More wonderful it is that he looks towards one who is inferior to him in religion but not to him who is superior.

For this reason, the Prophet said: He who looks to one who is inferior to him regarding worldly affairs and looks to one who is superior to him in religious matters, is recorded by God as a patient and grateful man. He who looks to one who is superior to him regarding worldly matters and inferior to him in religious matters, is not recorded as a patient and grateful man. The Holy Prophet said: God does not make one free from want who does not consider himself as above want even after getting signs from God. It has been said with a look to the gift of learning. The Prophet said: Surely the Quran is a valuable gift. There is no wealth after it. The Prophet said: If one who has been given the Quran by God thinks that another man is more fortunate than him scoffs at the gifts of God. The Prophet said: He who does not read the Quran in a melodious voice does not belong to us. He also said: Sure faith is a sufficient gift. A certain pious man of yore said: God said in a certain revealed book: I make My gift perfect on a servant when I make him free from want of three things - his having no necessity to go to a king his having no necessity to go to a physician, his having no necessity of what his brother has got. A certain poet said to this effect.

Your fixed provision must come to you,  
your health and security must remain.  
If you get up at dawn, being brother of sorrow.  
Your life will never be happy.

The Prophet said: He who gets up at dawn with peaceful mind, sound health and with the day's provision in hand is given as it were the gifts of the whole world. The people in general do not express gratefulness for these three things as well as for the

faith which will take them to the abode of peace. He whose insight has been opened does not remain satisfied except with Marfat and sure faith even if he is given the wealth from the east to the west.

The saint Rabi-b Khashim was a man of very deep insight. He dug a grave within his house. He tied up his food along with his neck and used to go to this grave and say; O Lord, take me back to the world that I may do good works. Then he used to say: O Rabi, what you wanted has been given to you. Now engage yourself in divine service and you will not be again sent back. This is the medicine for one who remains aloof from expressing gratefulness. He should know that when gratefulness for a gift is not express, the gift takes a back turn and does not come back again. For this reason, the saint Fazil-b-Iyaz used to say: You should stick to the expression of gratefulness for your gifts. If gifts go away from a nation they seldom come back to them. A certain sage said: Gift is like a wild beast. Keep it confined by gratefulness. There is in Hadis that if gifts descend upon a man profusely, the necessity of his expressing gratefulness becomes great. When he neglects them it prepares itself to go from him. For this reason, God says: God does not change the condition of a people till they themselves change it -13:11.

**PATIENCE OF GRATEFULNESS:** From what has been described above, it is seen that every created thing is a gift of God. It is also seen from this that there is really no existence of any danger and difficulty.

**Question:** If there is no danger and difficulty, what is the meaning of patience? If on the other hand, there is danger and difficulty, what is the meaning of gratefulness? How can a man express gratefulness in dangers and difficulties.

**Answer:** There are dangers and difficulties as there are gifts. If there are gifts, there arises the necessity of dangers and difficulties. To get relief from a danger is a gift and to be deprived of a gift is a danger. Gift is divided into two- limitless gifts and limited gifts. The example of limitless gift is the attainment of the

fortune of nearness to God in the next world or of faith and good conduct and the things that help, these two things. The meaning of limited gift is that it is a gift from one point of view and a danger from another point of view. For example, wealth is a gift as it helps religion and it is also a danger as it acts contrary to

religion. Similar is the division of danger in to limitless danger and limited danger. The former is to be away from God in the next world and the danger of infidelity, sin and bad conduct in this world. Poverty, disease and other calamities, are limited dangers as they are in this world and not in the next. Limitless gratefulness is necessary for limitless gifts. Though wealth is a gift, yet it becomes a cause of destruction, so much so that the owner is even killed for its sake. Similar is the case with health.

So there is no gift in this world which has got no possibility of turning into danger. There is also no calamity which has got no possibility of turning into gift. There are many men whose good lies in poverty and disease. Had they been sound in health and solvent in riches, they would have grown rebellious and naughty. God says: If God had given His servants abundant riches they would have surely become rebellious in the earth. God says: Never, man is inordinate as he sees himself free from want. The Prophet said: God saves his believing servant from this world though He loves him just as one of you saves a patient from water. Such is the condition of sixteen kinds of gifts, such as wives, children and relatives. There lies therein fortune and also misfortune. Knowledge is a gift but it sometimes becomes a danger. At that time, ignorance is a bliss. When a man does not know the time of his death, it is a bliss for him. Had he known it, his life would have been troublesome. Similar is the case with the secret sins of a man. If his relatives would have known them, he would have fallen from their estimation. There is good is not knowing some matters - the time of resurrection, the blessed night, the auspicious moment of Jumma day.

Question: Patience and gratefulness are opposed to each other. How can they unite? Patience does not come but in calamity and gratefulness does not come but in happiness.

Answer: One thing becomes an object of happiness for one purpose and a cause of sorrow for another purpose. So patience is in calamity and gratefulness is in happiness. There are five matters in poverty, disease, fear and worldly calamities. A wise

man becomes grateful being pleased with them.

(1) First matter: In every calamity or disease, there is a greater calamity or disease. So for a lesser calamity or disease, a man should be grateful.

(2) Second matter: is that the calamity or disease is in this world and not in his religion. Once a man asked the saint Sahal Tastari: A thief stole all my household properties. He said: Be grateful to God. If the devil entered your heart, he would have robbed your Tauhid. Which thing do you prefer? Jesus Christ used to Pray: O God, don't give me trouble in my religion. Hazrat Omar said: God granted me four gifts out of each calamity that befell on me. (1) It has not entered into my religion, (2) a greater calamity has not come and (3) I have not been deprived of pleasure therein. (4) I hoped for rewards therein. He who has got power over you to inflict 100 stripes should get gratefulness from you if he inflicts on you only ten stripes. Once a pious man was walking on the road. Some one threw a basketful of refuse over his head. At once he expressed gratefulness to God and fell in prostration. Being asked the reason of his prostration, he said: I was awaiting to be thrown into Hell fire but as only ashes were thrown on me, I had prostration of gratefulness. God however gives respite to the unbelievers and the great sinners. God says: I give them respite, so that their sins may increase.

(3) Third matter. There is no such sin of which punishment is not delayed upto the next world. The calamities of this world reduce the punishment of the next world though the latter will last for long. It is true that he who is given punishment for a sin in this world will not be punished in the next world for the same for the second time as the Prophet said: When a man commits any sin and suffers for that in the world, God is more honourable to inflict on him punishment for the second time for the same.

(4) Fourth matter. These disasters and calamities were “recorded in original book of fate which must come.

(5) Fifth matter. The rewards of disasters and calamities are more than them. The worldly calamities show path towards the next-world for two reasons:

First reason: It is that though medicine is bitter and distasteful, it is a bliss for a patient. Similarly medicine to remove a sin is bitter but it is a bliss in the end. When he will see the

rewards of calamities in the next world he will be grateful to God , just as a boy when he attains age expresses gratefulness to a teacher for beating him and teaching him lessons of good behaviour. Calamities are just like bitter lessons to a man

walking in the path of God. Once the Prophet looked at the sky and laughed. On being asked the reason, he said: I wonder at the fate of a believer. If He recorded happiness in his book of fate, he is pleased with it and that is better for him. If He recorded sorrows for him, he is also pleased with it and that is better for him.

Second reason. The root of destructive sins is attachment for the world, the root of the cause of deception. If the gifts are not mixed with calamities, they lead the mind to enjoy the worldly enjoyments and pleasures. Ultimately it becomes difficult for him to give them up. For this reason, the Prophet said: This world is a prison for the believers and paradise for the unbelievers'. Calamities are gifts from God. So one should remain satisfied with them, just as he remains satisfied with a bitter medicine in hope of recovery. Every calamity in this world is like a bitter medicine which is troublesome at present but a bliss in the long run. This world is like a palace of a king. People enter it through the door of grace and come out of it through the door of grave. He who fixes his love for the place of the world, falls into danger. Whoso's mind is aloof from that, it is a gift for him.

**REWARD OF PATIENCE IN CALAMITIES:** The Prophet said: God said: When I give calamity to the body of a servant or to his wealth or children and he proceeds forward keeping patience, I shall feel ashamed in setting up balance for him on the Resurrection Day. He also said: When a man falls into danger and says according to the order of God 'We are for God and to him we shall return, O God, give me protection in my calamity and leave for me good therefrom.' God does for him accordingly. The Prophet said: God says: The reward of one whose two eyes I have robbed is that he will live in My house forever and will look constantly towards My face. It has been narrated that a man asked the Prophet of God: My wealth has gone and body is diseased. The Prophet said: There is no good in one whose wealth has not gone and whose body is not diseased. When God loves a servant, he examines him with a calamity. When he falls into it. He keeps patience. The Prophet said: The rank of a man is not

earned near God by any of his actions till his body is not attacked with any disease which raises him to such a rank. Hazrat Khabbab reported: We once came to the Prophet and saw him covered with a sheet of cloth under the shade of the Ka'ba. We

complained to him: O Prophet of God, don't you invoke God to help us? At this, his face became red with rage and then he said: There were such men among your predecessors who were buried alive. There were such men who were sewn to pieces by saws. Yet they did not turn back from religion. Hazrat Ali reported: He who is confined by the king unjustly and as a result dies becomes a martyr. If as a result of beating he dies, he becomes a martyr. The Prophet said: Not to complain of your troubles and of your pains appertain to the glorification of God. Abu Darda'a reported: You are born for death, you erect buildings for destruction, you covet for what will not last and give up what will last. Three undesirable things are good for you - poverty, disease and death. The Prophet said: When God wishes good of a man and establishes love with him. He sends down upon him troubles and calamities and afflicts him with mishaps. When he prays to God, angels say: This voice is acquainted with us. When he prays to Him second time and says O Lord God says, O My servant, I am present, fortune for you. I have given you what is good for you and I have kept deposited with Me what is better for you. When there will be resurrection, the pious will be brought and their actions will be weighed in the Balance - the actions of those who prayed, those who paid Zakat, those who fasted and those who made pilgrimage. Then those who were afflicted with calamities will be brought but their book of deeds will not be opened in their presence. Rewards will be rained over them as calamities were thrown over them. Those who were happy and safe in the world will see the high rank of those who suffered troubles and calamities and say: Alas, how good it would have been if the flesh of our bodies were severed by scissors. For this reason God says: Surely the patient will be given full rewards without account. Hazrat Ibn Abbas reported that a Prophet complained to God and said: O Lord, a believer obeys you and gives up disobedience to you but you keep the world distant from him and send down upon him troubles. The unbeliever does not serve You dares against You and commits sins. You remove from him dangers and difficulties and give him varieties of comforts and riches. What is its reason? God then revealed to him: The people are Mine and dangers and calamities also are



Mine. Everything glorifies My praise. When I see the sins of a believer, I keep away the world from him and present to him dangers and difficulties. I expiate his sins by the worldly calamities and he becomes dear to me and I give him the rewards

of his virtues. If an unbeliever does good in the world, I give him abundant wealth, remove from him calamities and give him rewards of his good actions in the world. At last he comes to Me with sins and I give him punishment for his sins. It has been reported that when the following verse was revealed: He who does evil will get requital of it - 4 : 120Q. Hazrat Abu Bakr said: How can there be joy after this verse? The Prophet said: O Abu Bakr, may God forgive you. Why, will you not fall ill? Will not calamities fall on you? Will you not be sorry? These are the requital of your sins.

The Prophet said: When you see a man engrossed in sins and yet he gets his cherished objects, know then that He is delaying his punishment. Then he recited this verse; When they forgot what they were admonished with, I opened the door of everything for them till when they were engrossed in what they were given, I caught them all of a sudden. Hazrat Ali reported: Shall I not inform you of such a verse of the Quran which is greatly hoped for? They said: Inform us. Then he recited: Whatever calamity befalls on you, it is on account of what your hands have wrought and He forgives much - 42:80Q.

The Prophet said: No person swallows sips dearer than two sips to God, s'p of anger which he swallows with patience and sip of calamity over which he keeps patience. There is no drop dearer to God than two drops - one drop of blood which is shed in the way of God and one drop of tears which falls in prostration in the grim darkness of night and which nobody sees except God. There are two steps of a servant very dear to God-one step taken for performing compulsory prayer and another step for keeping the tie of blood.

Caliph Omar-b-Abdul Aziz said at the time of the death of his son: O dear son, my getting you in my scale of virtues is dearer to me than your getting me in your scale of virtues. In other words, if you die before me, I would get you in my scale of virtues. The son said: O father, what you love is dearer to me than what I love.

Some learned man said: God sends down calamity after calamity on a servant till he walks upon the earth free from sins. The saint Hatem Asam said: On the resurrection day, God will bring before four classes of men four persons are proofs - (1) Hazrat Solaiman before the rich. (2) Hazrat Ishaq before the poor.

(3) Hazrat Eusof before the slaves. (4) and Hazrat Ayub before the patients.

It is reported that Hazrat Zakaria fled from the unbelievers and took refuge to a tree. They found clue to this tree and cut the tree to two pieces by a saw. When the saw touched the head of Hazrat Zakaria, he raised a shriek. Then God revealed to him: O Zakaria, if you raise shriek for the second time I will remove your name from the register of prophethood. At this Hazrat Zakaria bite his teeth and kept patience till he was hewn to pieces.

Loqman advised his son: O dear son, a religious man is tried by calamities, just as gold is tried by fire. When God loves a party of men. He gives them trial. He becomes pleased with those who remain satisfied with it and he becomes displeased with those who become displeased with it.

The saint Ahnaf-b-Qais said: One day I awoke in the morning and complained of pain in my teeth. I told my uncle: I could not sleep last night owing to pain in my teeth. I told him of this three times. He said:\* You complain much of pain of one night, but nobody knows that I became blind for the last 20 years. God revealed to the Prophet Ozair: When any calamity befalls on you, don't complain of it to My created beings but tell Me of your complaint, just as I do not make complaint of you to My angels.

**MERITS OF CALAMITIES:** You may say now that calamities are better than gifts. Shall we not then pray for calamities? The answer is in the negative as the Prophet used to pray for being saved from the calamities of this world and the next. He and the other Prophets prayed: O Lord, give us good in the world and in the next. They used to seek refuge from the calamity of enemies. The Prophet said: You pray to God for calamities while I pray to him for peace of mind. He said: Pray to God for peace of mind. Nobody has been given a greater good than peace of mind except sure faith. The meaning of sure faith is peace of mind. Mental peace is better than physical peace. The saint Mutref-b-Abdullah said: That I am forgiven and that I

express gratefulness for that is dearer to me than that calamity falls on me and I keep patience.

Calamity is considered as a gift for two reasons. One reason is that calamity has got connection with more gifts, either

temporal or spiritual. Another reason is the hope for getting rewards in calamities.

The saint Samnun prayed: I have got no joy except without Thee. Examine me as Thou liked. After this, Samnun fell ill of constipation. He used to tell the boys: Pray for your false speaking uncle Samnun, as I am not successful in examination.

Which is better - patience or gratefulness? There is a great deal of differences in this matter. Some say patience is better and some to the contrary. The Prophet said: Of all the things that you have been given the best is certain faith and firm determination of patience. God says: The patient will be given full rewards without account. The Prophet said: A grateful eater is equal to a patient fasting man. From the above, it appears that patience is greater than gratefulness. The Prophet said: Jumma is the pilgrimage of the poor and women's jihad is to live with husband in a good manner. He said: Patience is half of faith. The Prophet said: Of all the Prophets. Solaiman will go last to Paradise, as he enjoyed rule of kingdom. Abdur Rahman-b-Auf will go last to paradise among my companions, as he was enormously rich.

## CHAPTER III

### FEAR AND HOPE

Fear and hope are like two wings by which the friends of God can fly to every praised place and can cross the ways of the next world and reach the Almighty-

What is Hope? Hope is a station out of the stations of religion and a condition of those who search. This hope is perfected by state knowledge and action. Knowledge is cause and state is its fruit. State again leads to action. Out of these three, state is called

hope. Take an example. When you meet a hateable thing, you meet with three states what is at present what was before and what is hoped to remain in future. It is only a thing that is hoped for. If the future hoped for object is disliking, it produces pain in your heart which is called fear. To wait for a dear thing is called hope.

This world is a seed ground for the next world. Mind is like earth and faith is like seed and divine service is like cultivation of the earth of mind. To purify mind is like canaldigging and the water flows towards the canal. The mind that is addicted to the world is like hard soil in which no seed can grow. The Resurrection Day is the day of reaping crops. He who sows seeds now can expect to reap fruits in the hereafter. If anybody sows seeds in a barren uncultivated land and does not water it, he entertains unnatural hope to get crops. So to wait for a dear thing is called hope. So whoever sows the seeds of faith in his heart waters it with the water of divine service, purifies the region of heart from the thorns of bad conduct and awaits the mercy of God to establish it upto his death, his waiting is called hope. That is good and real hope. The Prophet said: He who leads his life according to his low desires and yet hopes for paradise is a fool. God says: After them, such a nation became their successors who destroyed the prayer and followed their low desires. Soon they will will meet misguidance. God says: Those who have got faith those who migrated and fought in the way of God can hope for God's mercy-1:218 Q. In other words they are fit persons to hope for God's mercy. This means that those who act to the contrary can not expect to have God's mercy as they do not walk in the ways of God. Ihay-b-Ma'az said: To me that person is more a fool who hopes for forgiveness but remains engrossed in sins

without doing virtuous acts, who hopes for the fruit of paradise after sowing the seeds of Hell, who hopes for the rank of the pious by doing sinful acts.

Once a companion asked the Prophet: I ask you a question: what is the sign that God wants good of one man and does not want good of another man? He said: What is the condition of

your mind when you get up from bed? He said: I get up from bed with love for the pious and good works. I soon do a good work at that time if I can and have firm faith that it will bring rewards. If I cannot do it, it pains me very much and I hope for doing it. The Prophet said: This is the sign of one for whom God intends good. If He intends not to do good to you. He refrains you from that and He does not think into which well of Hell you fall and perish.

**MERITS OF HOPE:** Love is made strong by hope. Take its instance from two kings. One king is feared for his punishment and another king is obeyed for getting rewards from him. For this reason hope is subject matter of good thought. God says: Don't be despaired of God's mercy -39:53 Q. So He made hopelessness unlawful. The story runs thus of Prophet Eakub that God revealed to him: Do you know why I made separation between you and Eusuf: The reason is that you uttered: I fear lest a tiger may eat him when you remain unmindful from him. Why did you entertain fear of tiger and not hoped in Me? Why did you look to the neglect of his brother and did not look to Me? The Prophet said: Let nobody die without having a good idea of God. He said: God says: I work according as My servant thinks of Me. Let him entertain any idea about Me. The Prophet once went to a man at the time of his death and asked him: What is your condition? He said: I fear for my sins and hope for my Lord's mercy. The Prophet said: God gives him mercy in whose mind fear and hope unite. Hazrat Ali saw a man very much despaired on account of his many sins. He said: O brother, your despair of God's mercy is a greater sin than your sins. The saint Sulaiman said: He who commits a sin and then feels that God has given him power over it and hopes for forgiveness. God forgives him. The reason is that God rebuked a people and said: This is because of your thought about your Lord which has destroyed you. God says: You entertained evil thoughts and for that you have met destruction. The Prophet said: God will say on the Resurrection Day to a servant: Why did you not prohibit when you saw an evil

act being perpetrated? He will say if he is taught the reply by God: O Lord, I hoped Thy mercy and feared men. God will say: I forgive you. There is in Hadis that a man lent loan to the people. He gave time to the rich and rescued the distressed from the liabilities of debts. He did no other good works and met God who said to him: Who is more entitled to My forgiveness than him? He then forgive him as he had good idea about God and hoped for God's forgiveness inspite of having no merit of divine service.

God says: Those who recite God's book, establish prayer and spend from what I give him of wealth openly and secretly hope for such a business which will never perish. The Prophet said: If you have known what I know, you would have surely laughed little and wept much and went out to wilderness and wept after clapping your breasts. Gabriel came down and said: Your Lord says to you: Why should He grow despair in our servants? Then he came out and began to say words of hope and encouragement. There is in Hadis Qudsi-God sent revelation to David: If you love Me, love those who love Me and grow love in My servants. He said: O Lord, how can I grow love for Thee in Thy servants? He said: Remind them that every action of Mine is for their good and remind them of My mercy and kindness for them as they do not know from Me except good.

The sage Ibn Abu Ayash used to give words of hope to the people. Someone dreamt after his death that he said: God took me to His presence and asked me: Why did you say words of hope to the people? He said: O Lord, I hoped to enkindle love for Thee in the hearts of the people. God said: Then I have forgiven you.

There is in another Hadis that a man of Banu Israil used to say words of despair to the people and mete out to them harsh treatment. God will say to him on the Resurrection Day: To-day I shall deprive you of My mercy as you deprived My servants of My mercy. The Prophet said: A certain man after living in Hell for one thousand years will cry aloud and say: O Merciful, God will then say to Gabriel: God and take My servant out of Hell. Then he will be taken out of Hell and will be asked to wait before his Lord. His Lord will ask him: How have you seen the place of Hell? He will reply: A very obnoxious place. God will say; Take him to his former place. Then he will walk and look behind. God will say: At what thing are you looking back? He will say: I hoped that after my deliverance from Hell. You will not take me back to Hell.

id says: Take him to Paradise. This shows that hope for God's mercy will lead to his salvation.

**MEDICINE FOR DESPAIR AND MODE OF ACQUIRING**  
(PE. Know, O dear readers that the medicine is required for two »ses of patients. Despair is so strong on the first class patients that y give up divine service. Fear is so strong on the second class ients that they strive hard in divine service and thereby they troy themselves and their family members. These two classes of iple take a wrong path out of the middle path and go to the

reme. so medicine is necessary for them in order that may walk the middle path. The who entertains false hope and commits sins leaving in the mercy of God and turns away from divine service, medicine of hope for him is destruction like poison which is sweet and like honey. He who has got cold and cough, honey is good for him but he who has got hot temper, honey is poison for him. The Idle path of everything is good. Hazrat Ali said: A learned man is who does not prevent the people from the mercy of God and does give them guarantee from the wrath of God.

**TWO MODES OF INCREASING HOPE:** The first mode is giving admonition and the second mode is the reading of the Quran, Hadis and wise sayings. Regarding admonition it is to think of the gifts which we have described in the chapter of gratefulness and to realise the gratefulness of God. He prescribed everything what is necessary for a man from the cradle to the grave. The second mode of increasing hope is to read the Quran and Hadis. The Quran says regarding hope: Tell those who grieved much on their soul: Don't be despaired of God's mercy. Surely God can forgive all sins. God is Forgiving , Merciful-29:59 Q. God says: The angels glorify their Lord and ask forgiveness for those who are in the earth-42:5Q. God says: Enter the fire of Hell which has been prepared for the infidels. God says: I warn you of the fire of Hell. Nobody except the fortunate enters therein -those who disbelieved and turned away. God says: God is forgiving to the people in spite of their sins. It is reported that the Holy Prophet used to pray constantly for his people. He was even told: Are you not satisfied with the following verse: Your Lord is forgiving to the people in spite of their sins-13:6 Q. God says: Soon your Lord will give you such thing as will satisfy you-93:5Q. In its Tafsir, it has been said that Hell will not be satisfied even if a single man stays in Hell. Hadis:- The Prophet said: My people are the recipients of God's mercy. There is no punishment for them in the Hereafter. God sends down earth quakes and battles in the world as punishment. He said: Fever is a touch of Hell fire. It is not a punishment from the fire of Hell for a believer. God says: God will not put the Prophet and his companions to shame on that day. In explaining this, it has been said that God revealed to His Prophet: I will entrust you to take account of your followers. He will say: O Lord, You are more kind to them than myself. God said: I will not put you to shame amongst them. Hazrat Anas reported that the Prophet prayed to God regarding the sins of his followers. He said: O Lord, entrust me with the judgement of my followers, so that their sins may not be expressed before others.

Then God revealed to him: They are your peoples but My servants. I am more merciful to them than you. I will not entrust their account on others. You or any other man can not have proper look on them. The Prophet said: My life is good for you my death is also good for you. As long as I live, I will teach you the lessons of religion and establish for you laws and regulations. When I die your actions will be presented before me. I will thank God for the virtuous acts I will see and I will seek forgiveness to God for the sins I will see.

The Prophet once heard a person praying: O God, I seek from Thee full perfect gift. He asked him: Do you know what is perfect gift? He replied: I don't know. The Prophet said: It is to enter paradise. There is in Hadis: When a servant commits a sin and seeks forgiveness to God, God says to His angels: Look to My servant. He has committed a sin and he knows that he has got his Lord who forgives all sins and gives punishment for sins. I testify to you that I have forgiven him. There is in another Hadis that if the sins of man reach so high as the clouds of the sky, I forgive him so long as he seeks My forgiveness and hopes for My forgiveness. There is in another Hadis: If My servant meets Me with earthful of sins, I meet him with earthful of forgiveness. There is in another Hadis: If a man commits a sin, the angel keeps his pen lifted up for six hours. If he repents and seeks forgiveness, he does not record it. If he does not do it, he records a sin. In another narration, when he commits a sin as well as a virtue, the right hand angel says to the left hand angel: Throw away this sin, rather I give up one tenth of this virtue for the sin and record nine-tenths of virtue. Then he throws away the sin. The Prophet said: When a man commits a sin, it is recorded in his name. One desert Arab said: If he repents for that? The Prophet said: It is then wiped out from him. He again asked: If he commits sin again: The Prophet said: it is then recorded in his name. The desert Arab asked: If he repents? The Prophet said: It is then wiped out from his record of deeds. He asked: How far is it done? The Prophet said: So long he asks forgiveness and repents to God. God does not become tired of forgiveness till a man does not become tired of seeking forgiveness. When a man wishes to do a virtuous act, the right hand angel records a virtue in his name before he does a good work. If he translates his wish into action, he records ten merits for him. Then the Mereiful increases it up 700 merits. When he wishes to commit a sin, one sin is recorded for him and behind it God's forgiveness is recorded for him.



One day a man came to the Prophet and said to him: O Apostle of God, I fast during Ramzan, I will not keep fast beyond it. I pray five a times a day, I will not pray more. No Zakat is due on me. Pilgrimage is not compulsory on me. I will not do it even willingly. If I die in this state, where shall I remain? The Prophet smiled and said: Yes, if you can save your mind from treachery and hatred, control your tongue from back-biting and false speaking, protect your eye from seeing God's unlawful things and seeing with hatred any Muslim, you will be able to remain in paradise with me and I will place you upon my two palms.

A desert Arab once came to the Prophet and asked him: O Prophet of God, who will judge among men on the Resurrection Day? He replied: The Almighty Merciful God. He asked: Will He judge himself? The Prophet replied: He will himself judge. At this, the desert Arab smiled. The Prophet asked him: O desert Arab, why have you smiled? He said: If an honorable man gets power, he pardons; and if he judges, he shows compassion. The Prophet said: This dessert Arab has spoken the truth. Beware, there is nobody more compassionate than God. He is the greatest of the compassionate. Then he said: This desert Arab is a wise man.

There is in Hadis that God made the Ka'ba an object of veneration. If a man takes out a stone therefrom and destroys it and then burns it, he commits more sin than hating a friend of God. A desert Arab asked: Who is the friend of God? The Prophet

said: All believers are the friends of God. Have you not heard the verse of God: God is the friend of those who believed. He takes them out from darkness into light-2:257 Q. There is in Hadis that a believer is better and more honorable than an angel. There is in another well known Hadis: God recorded mercy on Himself before His creation. The Prophet said: He who recites "There is no deity but God" will enter Paradise. He who utters at the time of his death "There is no deity but God". Hell fire will not touch him. Hell has been made unlawful for one who meets with God without setting up partner with God. There is in Hadis: He in whose heart there is faith to the weight of a mustard seed will not enter Hell. The Prophet said: If a believer knows the extent of mercy of God, he would not have become despaired of Paradise.

The Prophet read this verse of the Quran: The earthquake of

the Hour will be most severe. He said: Do you know which is this day? On this day Adam will be asked: Rise up and send to Hell out of your progenitors. He will ask: How many? He will be told: 999 out of every thousand will go Hell and only one to Paradise. Every one present began to weep and refrained from works. The Prophet came to them and asked: What is the matter with you that you refrained from your works? They said: After hearing what you said, who will do works? He asked: Who is the explanation what will be your number out of so many peoples? Series, Mensaq, Eajuz and Meajuz are some peoples. Nobody knows their numbers except God. You are like white hairs on the back of a black ox in comparison with other peoples and like a different color in the foot of a quadruped animal.

The People said: If you had not committed sin, I would have feared the worst sin from you. He was asked: What is it? He said: Self-praise. The Prophet said: By him in whose hand there is my life, God's mercy upon His servants is much more than the affection of a mother for her children. There is in another Hadis: God has got mercy of one hundred divisions. He has kept for himself 99 divisions of mercy and distributed one division only in the earth on account of which the created beings show kindness to one another, mothers show affection to their children and the lower animals to their young ones. On the Resurrection day. He will unite these one hundred divisions and show mercy on His creations.

The Prophet said: Act, give good news and know that only divine service of anybody will not give him salvation. The Prophet said: I have reserved intercession for those who commit great sins out of my followers. Do you hope that those who do divine service and who are God-fearing will get that? Rather my intercession will go for the sinners and the guilty.

Wise sayings:- Hazrat Ali said: God is more honorable than exposing the sins in the next world which He kept secret in the world. God is more just on a servant who suffers for a sin in the world than inflicting on him another punishment. A certain sage said: When a believer commits a sin, God keeps it secret from the angels, so that they may not see it and bear witness therefor. Hazrat Hasan Basari said: If a believer did not commit any sin, he could fly in the sky but God humbled him on account of his sins.

There is in Hadis that two men of Banu Israil made friendship

for the sake of God. One of them oppressed much on his soul and another was religious. The latter advised his friend and warned him. His friend used to reply: Leave me to God. He has not appointed you as guard over me. One day the religious man saw his friend committing a great sin and being greatly dissatisfied said to him. God will not forgive you. He said: God will say to the sinner: Is there anybody to snatch My mercy on My servant? Go, I have forgiven him. He will say to the religious man: Hell is fixed for you. He will say: By One in whose hand, there is my life; you have uttered such a word by which you have destroyed your world and the next world.

The sage Mosruq reported that a certain prophet fell in prostration when a sinner gave such a forceful strike on his neck by his foot that the stone on which he was prostrating shifted away. The Prophet flew into rage and said: Go God will not forgive you. God then revealed to the Prophet: you have taken oath over Me regarding My servant. I have forgiven him. Once the Prophet grew into rage on the polytheists and cursed them. At once revelation came down: You have got no hand in the matter. Thereafter he gave up cursing.

A certain sage said: Two religious men were equal in divine services and they entered paradise. One of them got much higher rank therein. Another man said: O Lord, this man did not do divine service more than myself, but you have raised him to the

highest of paradise. God said: He has prayed to Me higher rank but you have prayed only salvation from Hell fire. So I rewarded him according to the prayer of each man. This shows that it is better to do divine service being hopeful of higher and higher rank, as he who loves with hope is better than one who loves with fear. For this reason, the Prophet said: Pray for high rank to God, as you pray to God, the Most Compassionate. The Prophet also said: When you pray to God, pray for Ferdous paradise with great hope, as there is nothing greater to the Almighty than it.

It has been reported that one day a Magian guest came to the Prophet Ibrahim. He said to the guest: If you accept Islam, I will entertain you. At this that Magian went away. At once revelation came to Abraham: O Abraham, you have not given food to the Magian as he has not changed his religion. I am giving him provision for the last 70 years inspite of his infidelity. There was no harm if you had entertained the Magian for a night. Then the Prophet searched for the Magian, took him to his house and

entertained him. Thereafter he accepted Islam.

The sage Ibrahim Atrash said: We sat one day with the great saint Ma'ruf Karkhi on the bank of the Tigris. At that time some young men were drinking wine and beating drums and sporting. He said to Ma'ruf Karkhi: Are you not seeing the youths committing sins openly? Shower curse on them. At once he raised up his two hands and prayed; O Lord, as you have given them enjoyment in the world. So give them such enjoyment in the hereafter. The Prophet said: We have asked you to shower curse on them. He said: When He will give them enjoyment in the next world. He will give them the grace of Tauba or repentance in this world.

### WHAT IS FEAR?

Know, O dear readers, that fear is a painful state of mind like burning fire in fear of a future calamity. He who has cemented love with God and whose heart is strong with truth and illumined with the brightness of truth has got no fear or hope and his condition is above fear or hope. In short when the mind of a lover is engrossed in the sight of the beloved, fear of separation and hope of sight are injurious for him.

**THREE CAUSES OF FEARFUL STATE:** The state of fear arises in mind for three causes knowledge, state and action. The

cause of knowledge of fear arises in mind owing to an undesirable act. For instance, a man fears to be killed if he is arrested on account of a crime against the king or State. The more powerful is the thing the more is the fear. If a man falls under the clutches of a ferocious beast, he entertains a great fear. Similar is the fear of God, as it arises from a knowledge of the attributes of God. If He destroys the whole world. He does not care and nobody can prevent Him. Such fear sometimes arises owing to commission of sins. The more is the knowledge of God, the more is He feared. The Prophet said: I fear God greater than you all. God said: The learned among My servants fear Me most.

**THREE EXPRESSIONS OF FEAR:** ; (1) The signs of the burning of heart is expressed in bodily organs and nature. Slothness body being yellow, falling into swoon crying and

weeping are the signs of fear on body. Then he meets with bitterness and faces death which reduces intellect and despair and failure grow. If fear is expressed in bodily organs, the body can not move to commit sins as it remains confined to virtuous acts and prepares for the future after repenting for the past misdeeds. For this reason, it has been said: He who weeps and wipes out tears is not a fearful man but the fearful man is he who gives up the objects of fears for fear of punishment. He who fears a thing, flees away from it. He who fears God flees to Him. The saint Jun-Num was asked: When does a servant fear? He said: When he takes himself to the position of a patient and saves himself for fear of continued disease. If fear is expressed in nature, he controls his passions, gives up pleasures and enjoyments and his dear actions become disliking to him just as honey is hated by one who comes to know that there is poison therein. His desires then are burnt and his limbs come under control. There come then in mind modesty and humility and there go away pride, conceit and hatred. He then engages himself in Morakaba (meditation), taking account of actions and making efforts for divine service. He then becomes like a person who falls in the clutches of a ferocious beast. Such is the condition of one in whose heart fear is strong. Such was the condition of the companions and their successors.

**STAGES OF FEAR:** The lowest sign of fear that is expressed in action is to abstain from unlawful and prohibited things. The

fear which keeps away from unlawful things is fear of sin. If the proportion of fear is excessive and it keeps one away from doubtful things, it is called Taqwa or self-abnegation. The meaning of Taqwa is to give up doubtful things and to act on things of sure faith. The fear which gives advice to give up everything in excess except what is absolutely necessary for a man is called Taqwa or God fear. If this Taqwa reaches to such a high pitch that it leads a man to erect no other house except one to reside, not to hoard anything which is eatable, not to look to the world with this knowledge that it shall have to be left behind and not to pass a minute without remembrance of God, it is called Sidq or truthfulness and such a man is called Siddiq or a great truthful man. Taqwa is a higher stage of fear of unlawful things, because it keeps away not only from unlawful things but also from things of doubtful nature. Sidq is a higher stage than Taqwa. So a Siddiq possesses three qualities fear of unlawful things, fear of doubtful things fear of losing a moment without remembrance of God and possessing other qualities as mentioned above.

**CLASS OF FEAR** Fear is good, specially God-fear with which He guides His servants to knowledge and action, so that they may attain nearness of God. As a lower animal requires a stick, so also a boy. So fear has got increase, decrease and middle state and the middle state of fear is the best. The fear which is weak can be called modesty. Too much fear leads to despair and prevent actions. It grows disease, weakness, senselessness, loss of intellect and memory. The object of fear is to give encouragement to actions. The Prophet narrated the causes of hope, as excessive fear leads to despair. The benefits of fear is to take care, to give up unlawful things and doubtful things, to make efforts for divine service and to engage in Zikr, Fikr and such other things which take one near God.

Fear generates avoidance of undesirable things which are of different classes. One kind of undesirable thing is naturally an object of dislike such as fire. Another kind of undesirable thing leads to dangers and sorrows. A patient does not like fruits as they may lead him to death.

Of all the fears, the greatest is the fear of ultimate end as it is the greatest object of thought and above all fears. What is in fate is known only to God and it is the result of Taqdir. For instance a king has written an order. Nobody knows whether the order is

for killing him or for giving him rewards. So until he receives the order, he keeps himself busy with thought. The Prophet once stood on a pulpit and said after catching his right hand: This is God's book wherein all the names of the dwellers of paradise and the names of their fathers have been written. Then he caught his left hand and said: This is God's book. Therein the names of the dwellers of Hell and the names of their fathers have been written. The fortunate sometimes will do the works of the unfortunate till the people will say: They are included within the unfortunate people. Before their death, they will be rescued by God even though for a short while. The unfortunate will do the works of the fortunate till the people will say: They appertain to the fortunate ones but God will take them out of fortune even though for a short while. The fortunate are those whose names were recorded as fortunate in the original record of deeds and the unfortunate are those whose names were recorded as unfortunate in the original records deeds. Action will be judged by the condition of the ultimate end.

There are differences between two men-one fears sin and another fears God's glory and attributes. The first man may have got faulty ideas but the latter lives in security. He who recognises God and His attributes fears God without committing sin. He who is fortunate feels easy to tread the paths of virtue and he who is unfortunate feels difficulty to tread them. He who raised the Prophet to the highest paradise recorded him as such before he was born. He who was recorded as virtuous entertains a strong will to do virtuous acts and he who was recorded as a great sinner entertains a will to do evils and sinful acts. So everybody should fear what was recorded in his original fate.

It is in Hadis that God revealed to the Prophet David: O David, fear Me as you fear a destructive ferocious beast. This will make you understand the original object of fear. This is not stayed for any cause of fear, as to know cause and to know the secret of Taqdir are the same. A ferocious beast is not feared for its fault, but for its ferocious nature, attack,

strength, fearful look etc. and it does not hesitate to kill. It does not care whether you live or die. For God there is the highest example. The inner sight of one who has recognised Him is stronger than his sight of open eyes.\_

Merits of fear are known in two ways - by guess and meditation and by the Quran and Hadis. The mode of guess and meditation is this that there is good of a thing in proportion to the good fortune of meeting with Lord in the next world as there is no good fortune without meeting and companionship with God. ;There is good in that thing which helps towards that goal and that depends on proportion of the object. It appears from this that there is no alternative for meeting with Him in the next world without earning love for Him in this world. His love can not be attained without His knowledge and His knowledge is not possible without constant thought about Him and remembering Him. That is not possible without severance of religious and attachment from the world. Attachment for this world is not again possible without giving up worldly comforts and passions and low desires. They are not possible if they are not kept under control and passions cannot be brought under control without fear. So the fire of fear burns the evil desires and passions. The more they are burnt, the more the merits of fear will be achieved. So there is difference of merits according to the difference and degree of fear. ,

MODE OF THE QURAN AND HADIS: There are innumerable verses of the Quran and Hadis about the merits of fear. Fear has been united in four things for a God-fearing man-guidance, grace, knowledge and pleasure. These are the attributes of the dwellers of heaven and God grants them at the same time. Here are the verses. God says : For those who fear their Lord is guidance and favour-7 : 154Q. God says : The learned out of His servants fear God most-35 : 28Q. This is because of their knowledge. God says : God is pleased with them and they are also pleased with God - 98 : 8 Q. These speak of knowledge which leads to fear. Moses said : Those who fear God have got the Highest as their companion and they do not set up any partner with Him. This is because they are learned men who will get the rank of the companions of the Prophets, as they are their heirs.

ROOT OF FEAR:.. The root of fear is knowledge and its fruit



is fear of unlawful things and fear of doubtful things. God gave speciality to fear by keeping His relation with it. He says : God will not accept its flesh and blood, but He will accept from you

Taqwa or God-fear-37 : 22 Q. Taqwa means to give up unlawful things owing to fear. For this reason, God says : The most honorable of you is one who is most God fearing-49 : 13. He therefore gave order to fear Him to the predecessors and successors. God says : I ordered those before you who were given the book and you to fear God. God says: Fear Me if you are believers. He made fear compulsory on the believers. For this reason, a believer is not free from fear. If he is weak in faith, his fear also becomes weak.

The Prophet said with regard to God-fear : God said : O men. I gave you dynastic honour and you also gave superiority to dynastic honour. Now take your dynastic honour and establish Mine, I said : He who is most God fearing amongst you is the most honorable of you. You did not admit it, you gave superiority to one who is rich. He will then address the God fearing men: O God fearing men, where are you? A standard will be raised for this and they will follow it and reach their destination and enter paradise without account.

The Prophet said: God fear in the root of all wisdom. The Prophet told Ibn Mas'ud : If you wish to meet me, fear God after my death. The saint Fazil said : He who fears God will be led to every good. The saint Shibli said : On the day I feared God, the door of my wisdom and admonition was opened in such a way which I did not see before. The sage Ihya-b-Ma'az said : Two virtues of a believer-fear of punishment and hope of forgiveness assume such state as that of a hare between two tigers. Moses said : God will say on the Resurrection Day : There is no such person whose account I will not take or into whose accounts I will not enquire. I will not however take the accounts of those who feared unlawful things as I shall feel ashamed to take their accounts. They are more honorable than two await them for accounts. God says : For him who fears the Glory of his Lord, there are two gardens—54 : 45Q. The Prophet said : God says : By my honour, I will not place two fears and to securities upon My servants. If he lives without fearing Me in the world, I will throw him in fear in the next

world. If he fears Me in the world. I will make him free from fear in the next world. The Prophet said : Everything fears one who fears God and God shows fear from everything to one who fears other than God.

The Prophet said: He who fears God most amongst you and daily observes most the injunctions and prohibitions of God is an experienced wise man. The saint Ihya-b-Ma'az said : The son of Adam is unfortunate. If he feared Hell as he fears poverty, he would have entered Paradise. The saint Jun-Nun said : Whose fears God much, his love for God deepens and his wisdom is purified. He also said that fear should be much more than hope. If fear is strong, mind becomes disturbed. The sage Abul Hussain Jarir used to say : Fear of misfortune is the sign of fortune, as fear is like a string between God and His servants. When it is severed, he is destroyed with the destroyed thing. The saint Sahal Tastari said : God fear will not come in you till you do not eat lawful things. The saint Abu Solaiman Darani said : If mind is ruined, fear goes away. Hazrat Ayesha asked : O Prophet of God, "God says : Those who have been given wealth, spend and their hearts are fearful." Can such men commit theft and fornication ? The Prophet said : They can not commit theft and fornication, rather they fast, pray, pay zakat, but they fear whether those will be accepted or not. So there are innumerable saying about the merits of fear.

Hope and fear are mixed up together. He who hopes to get his desired thing fears for its loss. For this reason God says : They pray to Me out of hope and fear. He says : They call their Lord out of fear and hope. God says : What is the matter with you that you do not hope for the sake of God? It means : Why don't you fear Him. God says : Laugh little and weep much. God says: They weep and their fear increases, the Prophet said : If the two eyes of a believer shed tears so small as the head of a bee and it flows down his cheek, God will make that place unlawful for the fire of Hell. He also said: If the mind of believer trembles owing to fear of God, his sins fall down like the falling down of the leaves of a tree.

The Prophet said: O God, give me provision of two eyes shedding profuse tears. The Prophet said : On the day on which there will be no shade except the shade of God, God will give shade to seven persons. He mentioned about that person also

who shed tears through his two eyes remembering God in loneliness. Hazrat Abu Bakr Siddiq said : Let him weep who can weep and let him assume weeping who can not weep. The saint Abu Solaiman Darani said : The face of one whose eyes shed tears

will have no uncleanness on the Resurrection Day. If his eyes shed tears, the first drop of tears will extinguish fire like ocean. If any man shed tears among a party of men, God will not punish that party of men. The saint Sulaiman said : Weeping comes from fear, and hope and pleasure come from love and attachment. Hazrat Abdullh-b-Amer said : One drop of tears is dearer to me than the charity of one thousand gold coins.

Hazrat Hanzalah reported: We were once near the Prophet who was giving us sermon. Our minds became soft for that and our eyes shed tears. Thereafter we returned to our houses and began to talk worldly matters with our wives. We forgot the state in which we were near the Prophet. We thought that we have turned hypocrites. I said: O Prophet of God our mind became soft when we were near you and our eyes shed tears. When we returned to our houses and mixed with our wives that state of mind went away. The Prophet said: O Hanzalah, had you been in that state of mind all along, the angels would have handshaked with you in your paths and beds. O Hanzalah, mind changes every moment.

Hazrat Ali said to one of his sons: O darling fear God in such a way that if earth-load of virtues is given to Him. He will not consider it as fit to be accepted from you and hope for mercy of God in such a way that if earth-load of sins is given to Him. He will forgive you. For this reason Hazrat Omar said: If all men are called for entering Hell except one men. I hope that he shall be myself. If all men are called to enter Paradise except one man, I fear I may be that man. This is the end of hope and fear.

The Prophet said: Some one will do the deeds of a dweller of Paradise for fifty years, even there will remain only half a cubit distance between him and Paradise. Then suddenly his fate comes and his death ends with the deeds of a dweller of Hell. So everybody should be fearful of his ultimate end. Hazrat Ihya-b-Maaz said: He who worships God only for fear of God, is immersed in the sea of thoughts. He who worships God hoping only His mercy, wanders in the field of mistake. He who

worships God out of fear and hope, is established on the high way of remembrance of God.

It is better that there should be increase of fear before death. When death becomes near, hope and good idea are better. Whose

desires to meet with God, God also likes to meet with him. When there remains no object of love except remembrance of God and thoughts about Him and His creations then the world becomes prison to him, as prison means such a place where one can not meet his beloved things. Death releases him from that prison and he is awarded such thing as "no eye hath seen, no ear hath heard and no heart hath conceived". So it is better to accept the advice of the Prophet who said: 'O God, give me the provision of Thy love and the love of those who love Thee and the love of those who lead towards Thy love. Make Thy love to me dearer than cold drink'. So at the time of death, hope should be strong as it leads to love. Before death, fear should be strong as it burns passions and roots out from mind the love for this world. For this reason, the Prophet said: Let nobody die among you without having a good idea about his Lord. God says: I act according as My servant entertains idea about Me. So let him entertain any idea about Me what he likes.

When death came to Solaiman Taimi, he said to his sons: Read out to me the Hadis which contains words of ultimate end and remind me of the words of hQpe till I can meet Him with good idea. At the time of the death of Sufian Saori, he called the learned men who sat round him and made him hear words of hope. At the time of the death of Imam Ahmad-b-Hanbal, he said to his son: Let me hear those traditions which contain words of hope and good idea. God revealed to Prophet David: Make Me dear to My servants. He asked God: By what means? God said: Remind them of My mercy and gifts. So fortune means to court death with love of God.

**MEDICINE FOR ACQUIRING FEAR OF GOD:** There are two modes of generating fear. This is explained by an illustration. When a child remains in a room, he does not fear when a ferocious beast or a snake comes to him. Even he extends his hand to catch them. If his father comes there, he fears them and flees away. When the child sees his father doing so, he also flees away out of fear. The second mode is that his father fears as he knows the destructive poison of the snake and ferocious

attack of the beast. The child has got fear only from hearing from his father about their nature as he has full faith in his father. Similarly there are two modes for fear of God. The first mode is the fear of His punishment and the second mode is to fear Him.

The learned and the pious men fear those verses of God which excite fear. God says: 'Fear God as is due to Him'-3:102. Most of the people fear punishment. The second kind of fear is high and that is to fear God, to fear to remain distant from Him, to fear falling of screen between Him and His servant. The saint Jun-Nun said: The fear of Hell is like a drop of water when compared with the fear of separation from God. The general believers fear like the fear of a child of a snake. That is on account of blind faith. This fear is weak and it goes away on the first onslaught.

God said after creation: -'These are the dwellers of Paradise and I don't care. These are the dwellers of Hell and I don't care'. If it occurs in your mind that He will not punish without sin and will not give rewards without divine service, then think over the matter that He helps the worshipers in such a way that they are compelled to worship whether they wish or not and He helps the sinners with sins in such a way that they are compelled to commit sins whether they wish or not. Is it for their past sins? Has the past any limit? Is it for his first sin which was recorded in his book of deeds? The Prophet said to this effect that there was altercation between Adam and Moses before their Lord. Moses said to Adam that for his fault. God sent down his descendants from heaven to the earth. Adam said: How many years before my creation, did you come to know that He had written the Torah? Moses said: 40 years before. Adam said: Did you not see therein that Adam was misguided being disobedient to his Lord? Moses said: I saw it. Adam then said to Moses: You now impute fault to me for such an action which God recorded 40 years before it was done by me, or before my creation. Thus Moses quarrelled with Adam.

So those who come to know the original cause which arises from the light of guidance enquire about the secret causes of Taqdir. Those who believe it only by hearing are included within the general believers. These two classes acquire the quality of fear as every person falls within the clutches of a mighty power just as a boy falls within the clutches of a ferocious beast. God

created the ferocious beasts of this world as well as of the next and instruments of punishments. According to the dictates of the original fate one is guided towards that for which he was created. He created paradise and its dwellers and made subservient to

them some instruments or causes in spite of their willingness or unwillingness. He created Hell and its dwellers and their punishments or causes in spite of their willingness or unwillingness. So whoever sees himself immersed in the current of Taqdir, it is inevitable that he should fear. This is the fear of those who recognise God. He who has not been raised to the stage of deep insight has got the only means of hearing the Quran and Hadis and reading the actions and behaviours of the God-fearing. Those who are free from this fear belong to the party of Pharaoh and the fools. Our Prophet is the leader of men past, present and future, yet he was the most God fearing man.

It is reported that he led funeral prayer of a boy and said: O God, save him from the punishment of the grave and Hell. In another narration, he heard a person say: What a joy for you, a sparrow out of the sparrows of Paradise. He was dissatisfied with that and said: Who will inform you that it may be otherwise. By God, I am the Apostle of God, I don't know what will be my case. God created Paradise and its dwellers. They will not increase or decrease. When one of the dwellers of Ahle-Suffa died, his mother cried: Happy are you, you are a bird of Paradise. You have migrated to the Prophet and is a martyr in the way of God. The Prophet said: Who will inform you that perhaps he uttered such a word which did not do any benefit to him and perhaps he was miser in such a work which did not do him any injury. The Prophet said: The chapters Hud and such like chapters, chapter Waqeah (56Q). chapter Ejah-Shamsu Kobberat (81 Q), chapter Naba (78) made my hairs grey. There are verses of fear in the Quran from the beginning to the end for those who read it with care and meditation. The Prophets remained in fear in spite of the shower of mercy on them as they were not safe from the contrivance of God. When the Prophet Abraham was thrown into fire, he said: God is sufficient for me. This was his greatest invocation in his great trial. Gabriel met him in the fire and asked him: Have you got any necessity. Abraham said: I have got no necessity from you. God is sufficient for me. He fulfilled his word for which God gave him this news: And Abraham is he who fulfilled-53:37.

In the battle of Badr when the strenght of the Muslims was weak. Prophet prayed : O God, if You destroy this small party, there will remain in the world not a single man to worship Thee.

Hazrat Abu Bakr then said : What your Lord has promised with yoiu will certainly come true.

The Prophet Jesus will be asked on the Resurrection Day : Did you say to the people: take myself and my mother as Lords besides God? He will reply : You are pure, what right have I got that I will tell them over which I have got no control. If I had said that, you know it best. You know what is in my mind, but I do not know what is in your mind. If you punish them, they are your mere servants and if you forgive them, you are and Almighty, Most Wise—15:116.

Nobody can be safe about his condition as the heart of a believer is confined within two fingers of the Merciful and human mind changes more than the bubbles of hot water. He who remains safe from the contrivance of Lord is ignorant. A sage said : If anybody gets maiyrdom on his death near the door of the Ka'ba and upon Islam on his death near the Black stone, I would prefer to die upon Islam, as I do not know what will be the state of my mind between the door of the Ka'ba and the Black stone. The saint Abu Darda'a said: By God, the faith of one who remains sure that his faith will not be snatched at the time of his death will surely be snatched away. The sage Sakil said: The fear of ultimate end of the truthful occurs at every step and every condition. When Sufiyan was about to die, he began to weep and tremble. He was asked : O Abu Abdullah, you should have hope as God's forgiveness is greater than your sins. He said : Do I weep for my sins ? If I had known that I would die upon Tauhid, I would not have cared to meet my Lord with mountainful of sins. The Prophet said : O my disciples, you fear for your sins and we Prophets fear infidelity. There is a tradition that a certain prophet was complaining to God for several years of hunger, lice and want of cloth. God sent to him revelation : O My servant, are you not satisfied that I have saved you from infidelity ? Even you would have prayed then for wordly comforts. Then he placed earth on his head and said : O Lord, I am satisfied. Save me from infidelity.

## CAUSES OF EVIL END

There are several causes of evil end at death, such as establishment of innovation, hypocrisy, pride etc. For this reason, the companions feared hypocrisy most. Hazrat Hasan

Basari said : Had I known that I am free from hypocrisy, it would have been dearer to me than all the things over which the sun .shines. The signs of hypocrisy are m'any. The Prophet said : He Who has got four things in him is called a hypocrite even though he prays, fasts and thinks that he is a Muslim—(1) to speak falsehood when he speaks, (2) to break promise, (3) to break trust when he is entrusted and (4) to do wrong at the time of dispute (or to break trust after contract). The companions and their followers gave such an interpretation of hypocrisy that nobody is safe from it. The saint Hasan Basri said : The meaning of hypocrisy is to make difference between open and secret matters, that the tongue and heart are not the same and the inner and outer things are not the same. The companions of the Prophet used to say : You commit such sins which are more insignificant to you than a hair, but we considered them as great sins at the time of the Prophet. A certain companion said : The signs of hypocrisy are to bate which a man does and which he does, to love one who does an oppressive act and to get dissatisfied with truth. Huzaifa once heard a man rebuking the tyrant Hajjaj and said to him : Do you think that if Hajjaj would have been present here, you could have rebuked him ? He said : I could not have rebuked him. Huzaifa said : We considered it a hypocrisy at the time of the Prophet. Hazaifa was an expert in the matter of hypocrisy.

MEANING OF ULTIMATE EVIL END: There are two conditions of ultimate end. One of them is greater than the other. If the greater thing becomes strong at the time of death, there is danger. The second thing is below the first. In this condition, love of the world becomes strong and punishment becomes due. If the hearts of believer is sound and turns away from the attachment of the world, the fire of Hell tells him: O believer, take rewards as your light extinguished my flame. The second cause is weakness of the original faith and attachment of the world over mind. God says : Say : If your parents, your children, your brothers, your wives, your relatives, your wealth which you hoard, your merchandise, slothness of which you fear and your abode which gives pleasure to you are more loved by you than God and His Messenger and fighting in His way, then wait till God comes with



Hisorder-9:24.

Second condition of ultimate end: In this condition, there are two stages one stage is many sins with strong faith and

another stage is few sins with weak faith. What man loves comes before his mind at the time of his death. If his love is strong for divine service, God's obedience will become more dear to him at that time if his love is strong for sins, those will come to him at that time. He who commits sins off and on, remains, aloof from this danger. He who does not commit any sin, remains far distant from this danger. This can be understood from dreams. Man dreams such thing which he is accustomed to do. He who comes of age will not see in dream the actual act of coition if he did not do that previously. This is contrary in the case of one who did the act of coition. Death is like sleep. Everything becomes vivid at the time of death. The dreams of virtuous men are opposite to those of the sinners as things which are uppermost in the minds of the former are contrary in the minds of the latter. If one does good works continually and keeps his mind for long from evil thoughts, they become of his habits and they become principal things at the time of his death. He courts death upon a thing which he used to do and he will be resurrected upon that condition.

A curry seller was taught to recite at the time of his death the Kalema Shahadat but he was saying five, six. Thus he was engaged in counting before his death. A certain A'raf said : Arsh is a valuable jewel. Its light sparkles. The condition in which a man remains is reflected in Arsh. When the swoon of death comes that reflection is disclosed to him. Similarly his picture will come out on the Resurrection Day. A sleeping man can know what will happen in future from the Guarded Tablet (Lauhe Mahfuz). This is reflected in true dreams. So fear of ultimate end is great. The saint Sahal Tastari said: I saw in dream that I entered Paradise. I saw there about 300 Prophets and asked them : What was the most fearful of all the fearful things which you saw in the earth ? They said : Evil end. Sudden death is not good. There is such a condition in sudden death when evil becomes strong and rules over the heart. About martyrdom, it has been said that at that time soul comes out in such a condition that the heart does not contain except love. Such a man stands in the row of fight after giving up all connections in the world. He then purchases the next world in exchange of the world as God

said : God purchased from believers their lives and properties in exchange of Paradise for them—9 : 111. If he entertains any thought about victory, booty, heroism or power, he does not gain that state of martyrdom.

Now it is clear to you about the evil end and its causes. So be prepared for good state at the time of your death, engage yourself in the divine service of Lord, remove your attachment for the world save your limbs from sins and save your mind from evil thoughts. Try for these things, so that your mind may be pure. The present breath may be your last breath. So don't put off anything when you sleep. Sleep in pure state and remember God. What is uppermost in your mind at the time of sleep remains uppermost at the time of getting up from bed. Death and resurrection are like going to sleep and getting up from bed. Similarly the state of mind in which you go to sleep will remain when you get up. Believe it as sure. If you have not attained the fortune of seeing it with your deep inner sight, you will remain in great anxiety. Men are in loss except the learned. The learned also are in loss except those who are engaged in good works. They are also in loss except those who work sincerely and they shall be also in difficulty except those who remain satisfied in the world with only what is necessary for them.

What is necessary for you in the world is food, cloth and abode. Everything else is unnecessary. Food is necessary in such quantity as can keep your backbone erect and save your life. So you should take such quantity of food. You should not desire food more than what you wish to give out as urine and stool, as there is no difference in taking food in and letting it out. Both are necessary. Your Taqwa or God fear is expressed in three things, time, quantity and kinds of food. Regarding time of food it is sufficient to take food once in 24 hours and its quantity shall not be more than one third of your stomach. Don't search for tasteful and rich dishes. If you can adopt these three things, you will be able to give up doubtful foods and you will then get peace by eating lawful foods.

**REGARDING CLOTH AND ABODE.** Its object is to save you from heat and cold and to cover private parts. The cloth which removes heat and cold from your body is sufficient for you and the other clothes are additional. If you attain the object of cloth, there is no further necessity of cloth. If you do beyond this you will be like that person who fills up his belly with earth.

Similarly. If you get an abode with roof like sky and bed like earth, it is sufficient for you. If you build special abode for living, it will be difficult for you and spending your valuable time. If you exceed your limit of necessity and roam in the valley of hope.

your thoughts will be diverse and God will not care in which valley you will perish. If you cannot do these things, you can soften your mind by hearing the stories of God fearing men regarding these things. The wisdom of the Prophets and their companions and the saints and pious men was not less than that of yours. Think then why they took such rigours of life, why they wept for fear of God, why they sacrificed their lives in the way of God. They were not hypocrites or cheats. If that does not make your heart soft, then know that the hearts of the heedless are hard like stone and harder still, as sometimes stones also gush forth torrents of waters.

## STORIES OF FEAR OF ANGELS AND PROPHETS

(1) Hazrat Ayesha reported that whenever there was vehement blowing of winds and storms, the face of the Prophet became changed. He then walked to and fro within the room being fearful of the punishment of God. Once while reciting the chapter Waqeah he fell into swoon.

(2) Once the Prophet saw the real figure of Gabriel and fell down senseless.

(3) It has been reported that when the Prophet stood in prayer, sound of his breast was heard like the sound of the boiling waters in a cauldron.

(4) The Prophet said: Whenever Gabriel came to me he used to instill fear of God in me. He was asked: Why has the condition of the devil become worse? Then Gabriel and Michael began to weep. God then revealed to them: Why do you weep? They said: O Lord, we are not secure from your plan. God said: So don't be secure from My plan.

(5) Muhammad-b-Munkader reported: When Hell was created, the hearts of the angels flew away from their proper places. When the children of Adam were created, those hearts came back. Once the Prophet asked Gabriel: Why do I not see

Michael laugh? Gabriel said: It is said that since the creation of Hell, the angels did not laugh being fearful of God's punishment.

(6) It has been reported from Ibn-Omar: I came out once with the Prophet. He entered the garden of an Ansar took some dates and began to eat them. He said: O Ibn-Omar why don't you eat dates? I said: O Prophet of God, I have got no relish. He said: I have got relish. I have not eaten anything for the last four days having had nothing to eat. If I had prayed to my Lord. He would have certainly given me the kingdoms of Persia and Byzantium. O Ibn Omar, what will be your condition when you will live among such people who will hoard up their annual food and whose faith will be weak? He said: By God, soon this verse was revealed: How many an animal there are who do not bear their provisions. God gives them provision and He is Hearing, Wise-29:60. The Prophet then said: God has not ordered you to hoard up wealth and to enjoy therewith the comforts of this transient life, as life is in the hand of God. Beware, I shall not hoard up dirhams and dinars and shall not hoard up food for tomorrow.

(7) Abu Darda reported: Whenever the Prophet Abraham stood in prayer, the sound of his breast out of fear of God was heard from a distance of one mile.

(8) Mojahed reported that the Prophet David once wept in prostration for 40 days. He did not raise up his head till grass grew out of his tears and covered his head. Then proclamation came: O David are you hungry that I would give you food? Are you thirsty that I would give you drink? Are you without cloth that I would give you cloth? Then he gave out such a long and hot breath that a dry wood caught fire from it. Then God accepted his repentance and forgave him. Prophet David said: O Lord, imprint my sin on my hands. Thereupon his sins were imprinted on his hands. From that time he began to weep at the time of taking food, drink and other works. He wept so much that if a cup was placed below his eyes, it would have been filled up with tears. It is reported that he did not raise up his head towards the sky till he gave up his life owing to shame of sins.

(9) Prophet David used to say in his Monazat: O God, when I remember sins the world becomes narrow for me inspite of its vastness. When I remember Thy mercy, my life comes within me. I went to one who is a physician among Thy servants. I informed him of my sins. He told me to return to Thee. Woe to one who is

despaired of Thy mercy. Hazrat Fazil reported that once when Prophet David repented for his sins, he placed his hand over his head and gave such a loud shriek that its echo came back from the mountains. The beasts then gathered round him and he said: Return, I have got nothing to say to you. I want that everybody

should weep for his sins. Don't come to me without weeping. When he was rebuked for excessive weeping, he said: let me weep before going out for the day of weeping, before my limbs are crushed into dust and before the angels are ordered to take harsh and stringent measures against me. They don't disobey what they are ordered with.

It has been reported that when the weeping of David continued for long and it produced no benefit, his hands became lean and thin, his thoughts were heavy and he said: O God, don't you feel mercy on me seeing my condition? God then sent revelation to him: O David, forget your sin and I am now remembering your weeping. He said: O Lord, how can I forget my sins? Before I committed sin, the current of torrents stopped when I recited the Zabur, the blowing of wind stopped, the birds in flocks spread shades over my head and surrounded me. O Lord, that was between You and me. Now there is nothing of it. God then revealed to him: O David, you were in that condition before for extensive love for divine service and strong attachment. Now there is this condition owing to sin. O David, I created Adam up to My image, I created him with My own hand. I instilled life into him from My Spirit, I made My angels prostrate before him. I adorned him with My dress of honour. I put upon his head the crown of My honour. I created for him his mate seeing him alone. I put him in My paradise. But when he disobeyed My word, I drove him out dishonored and clothless. O David, listen to Me. I am telling the truth. You have obeyed My word for which I accepted your prayer. But when you disobeyed My word, I rejected you. I will accept you if you return to Me in spite of what has happened to you.

(10) The sage Ibn Qasir reported: I heard that whenever David wished to repent, he used not to eat and drink before it and to cohabit with his wife for seven days. When only one day remained, his pulpit was once taken out. He ordered his son Solaiman to call all to hear his bewailings. Then the beasts and birds came out and men and women assembled in the field. Then David ascended on the pulpit and all sat around him

including Solaiman. Then Prophet David after reciting praise of God wept and shrieked and began his song of repentance. It was so forceful and impressive that a party of men and beasts and birds expired. When Solaiman saw this, he said: O father, the

audience have become exasperated and many men, birds and beasts expired'. At this, he fell into swoon. Solaiman then carried him on a palanquin. When he recovered he entered his praying place and after closing its doors said: O Lord, are you dissatisfied with David? Solaiman sought permission to enter the room with a dish of food and said: O father, eat the food and gather strength.

(11) The sage Rakkashi reported: One day Prophet David came out to admonish the people the number of whom was forty thousands. After learning his sermon, thirty thousand persons breathed their last. Only ten thousands could return home. When his body was about to fall out of fear of God, his men made him stand on his feet.

(12) Hazrat Ibn Omar reporte: Hazrat Ihya, son of Prophet Zakaria, once entered Baitual Moqaddas when he was 8 years old and saw that the worshippers wore dress of wool and some of them leaned themselves against the pillars of the mosque\* At this, he went to his parents out of fear. Some of the boys of the street called him to play and he said to them: I have not been created to play. Then he asked his parents to dress him with dress of wool. When this was done, he went to the mosque. During day time, he used to serve the mosque and at night time he used to do divine service therein. When he was 15 years old, he came out of the mosque and took refuge to a cave of a mountain. His parents searched for him and found him near a fountain in the condition that he put his feet in water although he was about to die parched with thirst and saying: By Thy honour and glory, I will not drink this cold water till I know my condition His parents requested him to eat and drink with them to which he responded and paid expiation of his oath. His parents took him to the sacred mosque. When he wept in prayer, the trees and plants used to weep with him. His father also used to weep so much at seeing his son's weeping that he sometimes fell in swoon. He wept so much that the flesh of his cheeks melted and his teeth were visible and assumed an ugly look. His mother once said to him: O my dear son, if you give me permission, I may cover your face. When he gave her permission, his mother covered his face with an old

skin. When he prayed, he wept and the skin became wet with his tears and his mother squeezed the skin.

(13) One day the prophet Zakaria said to him: O my dear son, I prayed to God to console my eyes through you. Prophet

Ihya said: O father, Gabriel gave me the news that there is a vast field between Hell and Paradise. Nobody will be able to cross it except one who weeps for fear of God. Zakaria said, O darling, then keep on weeping.

(14) Jesus Christ said: O my disciples, patience arises out of sorrows and difficulties out of God-fear and love of Ferdous and keeps one away from the world. I tell you with truth that it is a common word to search for Ferdous by eating barley and lying in the foul places with dogs.

(15) It has been reported that when Abraham remembered his sins, he fell into swoon and the sound of his breast was heard from a distance of one mile. Gabriel then came to him and said: Your Lord tenders you salam and says: Have you seen a friend fearing his friend? He then said: O Gabriel when I remember my sins, I forget friendship. So there are innumerable sayings about the fear of the Prophets.

## FEAR OF COMPANIONS AND OTHER SAGES

(1) Once Hazrat Abu Bakr said to a bird: O bird, how good it would have been if I would have been a bird like you and not a man!

(2) Abu Zarr said: Would that I would have been a tree fit to be cut. (3) Hazrat Osman said: Would that after my death, I would not have been resurrected. (4) Hazrat Ayesha said: Had I been a thing to be forgotten. (5) It has been reported that when the Prophet once read the Quran, he fell in swoon out of fear and for several days he did not recover. One day he took a handful of dirt and said: Alas! Would that I would have been earth. Would that I would have been a thing not to be mentioned. Would that my mother would not have given birth to me. (6) Two black spots fell in the face of Hazrat Omar as a result of his shedding tears. He said: The anger of one who fears God is not expressed. He who fear God does not do what he likes. One day he recited: When the sun would be lifted, when the books of deeds would be spread". When he reached upto this verse, he fell into swoon. One day Hazrat Omar was passing by a house in which the owner was

reciting the chapter Tur (52). He was over hearing it. When he reached this verse: Surely the punishment of your Lord must come to pass and there is nobody to prevent it-(52):8Q). he alighted from his ass and stayed for long after leaning against a wall. When he returned home, he suffered from illness for a month.

Hazrat Ali said: I saw the companions of the Prophet but I did not see them before in the condition in which I see them today. Their hairs are dishevelled, their dress mixed with dust. They spend the whole night in prayer and recite the verses of God. They stay on their foreheads and feet in divine service. When the day dawns, they are engaged in Zikr in such a manner as the trees are moved by storm. Their eyes shed tears, so much so that they wet their clothes. Thereafter he did not laugh till he was struck with dagger.

Hazrat Ihya used to weep much. One day a man recited the following verse: When they will wait before their Lord-have you considered it? At that time he gave such a loud shriek that he fell ill and suffered for four months. The people from the town of Basra used to come to see him.

Hazrat Ibn Abbas was asked about two God fearing men and he said: Their hearts are stricken with fear of God and their eyes shed tears. They say: When death is behind our back how can we make enjoyments? When graves are in our front when the Hour has been promised near when our path is over Hell and when we stand facing God, how can we engage ourselves in enjoyments? The saint Hatem Asem said: Don't be deceived by your good abode as there is no better place than Paradise. Hazrat Adam got therein his enjoyments. Don't be deceived that you have done a good deal of divine service, as you know the condition of the devil although he did divine service for long. Don't take pride for your learning as you should look to the condition of Balaram even though he knew the greatest name of God Don't be overjoyed' because of the companionship of pious men, as nobody got such a fortune as the Prophet but his relatives got no benefit though they lived with him.

It has been reported that an Ansar youth used to weep for fear of Hell and stayed at home. The Prophet came to him and as soon as he embraced him, he fell down dead. The Prophet said: Bury your companion as his liver has melted owing to fear of Hell. A man asked the saint Forqad: Inform us of any wonderful



news of Banu Israil. He said: I heard that 500 unmarried girls once entered the sacred mosque at Jerusalem. They wore coarse cloths and blankets. When they were reminded of God's punishment, they all breathed their last in the same day.

The saint Ali Salami was a God-fearing man. He did never pray for paradise and only prayed for forgiveness. When he was asked during his illness whether he had any desire, he said: Fear of Hell did not leave any place in my mind for any desire. It has been said of him that he used not to raise his head towards the sky out of fear and did not laugh for forty years. One day he raised up his head towards the sky and at once he fell down senseless out of fear and his intestines were cut.

Hazrat Ata said: One day we came out with Otbatul Golam. There were old and young men with us. They used to pray Fajr prayer with the ablution of Isha prayers. Their feet got swollen owing to long standing in prayers. Their eyes went into sockets and their flesh was mixed with their bones and their glands remained like wood. When they got up at dawn, it was seen that their skins became like outer covers of water-melon as if they came out of their graves. They gave information how God honoured the pious and destroyed the sinners. When they travelled they used to fall in swoon whenever they heard the recitation of any verse. The companions of Otbah were weeping sitting round him in an intensely cold day. His perspiration began to come out in the state of swoon. They brought water and washed his face and he regained consciousness. When they asked him about his state, he said: I remembered that I committed a sin here.

Saleh Mari said: One day I read out this verse of the Quran to a pious man: The day in which their faces will be turned up side down in Hell. He said: Alas for us, we obeyed God and His Prophet. Then he fell into swoon. When he recovered he said: O Saleh, recite more verses as I am overtaken by fear. Then he recited this verse: Whenever they will wish to come out of Hell, they will be taken back therein'. After hearing this verse, he breathed his last.

It has been narrated that Hazrat Jarrah-b-Abi Aufa was leading the Fajr prayer as Imam. When he recited this verse. When the Trumpet will be blown, he at once fell down senseless

and expired. The saint Yezid Raqqashi once went to Caliph Omar-b- Abdul Aziz who said: O Yezid, give me advice. He said: O Commander of the Faithful, know that you are not the first Caliph to die. At this he began to weep and said: Give me more advice. He said: O Commander of the Faithful, there was no such

father between Adam and you Who did not die. At this he began to weep. He said: O Yezid give me more advice. He said: O Commandeer of the Faithful there is no good abode of yours except Hell and Paradise. At this, he fell down senseless. Maimun-b-Mehran said: When this verse was revealed: Surely Hell was promised for them all, Salman Faresi raised a loud shriek, placed his hands on his head and began to run outside for three days. Nobody could catch him.

One day, the said Daud Tai saw a woman near the grave of her son weeping and saying: O darling, I don't know which cheek of yours has been eaten by worms. At this Daud Tai fell down senseless. When Sufyan Saori fell ill the details of his illness were presented to a non-believer physician who said: Fear has severed the liver of the man. Then he touched his veins and said: I don't know that there is a man like him in Hanifi religion. The saint Abdullah-b-A's said: Weep. If you cannot weep, do like that. By One in whose hand there is my life, had you had knowledge, you would have raised such a loud shriek that would have choked your voice. You would have prayed such a prayer that would have broken your back. The saint Saleh Mari said: Ibn Samak once came to me and said: Show me some wonderful acts of your men. I took him to a man who lived in a cottage. We sought permission to go to him and saw him making a mat. I recited to him this verse: When chains would fall on their neck they will swim in hot water and they will be burnt in Hell fire. The man raised such a loud shriek that he fell down senseless. We came out leaving him in that condition and came to another man to whom we recited the above verse. As a result, he also fell down senseless.. We along with our spiritual guide went to a third person. He said: If you desire to make me unmindful of our Lord, then come. Then I read: This is for one who fears My glory and fears My warning. Then he raised such a loud shriek that blood was oozing out from his nose and that wetted his clothes and it became dried up. We came out leaving him in that condition. Then we went to six saints and we recited verses and they also fell into swoon. Then we went to the seventh saint and sought permission to see him. It was given and we entered and saw an

old man sitting in praying cloth. We saluted him, but he could not understand it. I said loudly: Beware, tomorrow the people will keep standing. The old man said: Alas for you. Then he was bewildered and his mouth remained open His eyes went upward

and he said in a low voice: Alas. Then That voice also stopped. His wife said: Go out as you cannot get any benefit from him. Some days after this, I enquired from the people and came to know that three of them recovered their senses and three reached God. The old man was in that condition for three days and could not do his compulsory duties. After three days, he regained his sense.

People considered the saint Ezid-b-Aswad as one of Abbals. He promised that he would never laugh never sleep on bed and never eat food having fat up to his death. He was not seen to laugh, or lie on bed and eat food having fat. The governor Hajjaj once asked Sayeed-b-Zubair: I heard that you do not laugh. He said: How can I laugh when the fire of Hell is burning and the chains are ready?

A man asked Hazrat Hasan Basri: O Abu Syeed, how have you got up from bed at dawn? He said: In good condition. He again asked: How are you? Hasan Basri smiled and said: Are you asking me about my condition? What do you think about the man who got on board a boat. When it reached the middle of the sea, it was broken and every passenger floated on a plank. What is their condition? One man said: Grievous moment Hazrat Hasan said: My condition is more precarious than their condition.

One female slave went to Caliph Omar-b-Abdul Aziz and prayed two rakats in his house. Then she went to sleep and dreamt. She got up from sleep and said: O Commander of the Faithful, I have seen a wonderful dream. He said: What is that? She said: I saw Hell burning and the Bridge was placed on it. Then Caliph Solaiman- b-Abdul Malek was brought there and placed on that bridge. When he proceeded some steps, the bridge turned down and he fell into fire. Caliph Omar then asked her: What happened next? She said: Then you have been brought there. The Caliph raised such a loud shriek that he fell down senseless. The female slave said in his ears loudly: O Commander of the Faithful, by God, I saw you safe and secure. Then the Caliph moved his feet.

It has been narrated that the saint Hasan Basri did not laugh for 40 years. The narrator said: Whenever I saw him sitting it seemed that he was a prisoner condemned to death. When he made sermon, it seemed that he was seeing as it were the next

world and giving information after he has seen it. When he remained silent it seemed the the fire of Hell was burning before his eyes. When he was rebuked once for his excessive fear, he said: Who will give me surety that God will not rebuke me for my faults and say: Go, I have forgiven you. Then I will require no divine service.

These are the stories of the Prophets saints and religious men about God-fear. We should fear more as we are engrossed in numerable sins. Passions are strong in us, misfortune is prevailing over us and we do not see our condition owing to our negligence and hardness of heart. Even we do not wake up at the advent of death. Our minds do not become soft by the thoughts of the ultimate end. We pray to God that He may do us good out of His infinite mercy.

It is wonderful that when we wish to get wealth of the world, we gather instruments of acquiring it, sow crops, plant trees, do business, embark on seas and oceans and face insurmountable dangers and difficulties. When we wish to acquire learning, we take endless troubles. When God gave us assurance of our provision we do not sit idle on that assurance but say: O God, give us provision. But when we look to the everlasting abode of the next world, we remain satisfied by saying with our tongue: O God, forgive us. We invoke Him on whom we cherish hope but He says: There is nothing for men but what he strives for". "Let them not be deceived by false hope. O man, what has deceived you with regard to your gracious Lord?" These verses even do not awakens and do not take us from the hell of deception. Let us take caution from the above stories and examples and follow the religious paths in the transient world.

## CHAPTER IV

## POVERTY AND RENUNCIATION

### WHAT IS POVERTY?

Know, O dear readers, that the meaning of poverty is not to possess what is necessary to remove wants. Not to have a thing what is not necessary is not poverty. If you have what is necessary and if you have got control over it you are not a poor man. In this sense, everybody is poor except God, as He is ever-living. So God alone is above wants and everybody is dependent on Him. God says: God is above wants and you are poor—47:38. This is the widest meaning of poverty. We do not mean that in this chapter. What we mean here by poverty is want of riches. The necessity of man is unlimited. He who has got no riches is poor.

FIVE CLASSES OF POVERTY—(1) The poverty of one who renounced the world. This condition is highest because he does not want riches though they come to him. He flees away from riches being displeased and takes care of their injuries and harms. This is renunciation. These are the people who have renounced the world. (2) The poverty of one who does not hate wealth but likes more to be above wants than to live in wants. If wealth comes to him without efforts, he does not refuse. He is a contented poor man. (3) He loves wealth but he does not make serious efforts for it. He is called a poor man with love of wealth. (4) He is a greedy poor man who has got desire to earn wealth and finds out various means to earn it. (5) The poor man who has got want of necessities and has got no wealth. (6) The condition of another poor man is highest. It is all one to him whether he has got wealth or no wealth. If wealth comes to him he is not pleased, and if it does not come, he is not displeased. He is not pleased to see that wealth should last with him, nor does he want that it should go. He does not feel want out of riches and does not also consider himself rich in case of having riches. He has got self satisfaction, but he is not a rich man. God adorned his heart with the attribute of self satisfaction. He is not a slave of riches. The world renunciation is a basis of all his good works and is highest in his case. Ordinary world renunciation is harmful in this case, as the Virtues of the virtuous men are the evil deeds of those who are close to God. Any engagement with anything except God is

an impediment to meeting with God. Hating the world is an act of engagement. So he who hates the world can be said to remain engaged in an action of the world. Your engagement with your self and your passion mean that you are busy without God. This is just like the lover and the beloved. He who looks to another in presence of his beloved sets up partnership in love. Similarly he who hates another leaving his act of love lessens his love.

## MERITS OF POVERTY

Quran : God says : For the poor Refugees who have been driven out of their houses and properties, who seek pleasure from God and his blessings and help God and His Prophet...God says: For those poor men who are confined in the way of God and unable to move in the world...In these places, the poor have been praised.

Hadis:— The Prophet once asked his companions as to who is best. They said : He who is in solvent circumstances and pays his dues therefrom. He said : He is good but he is not like one about whom I am speaking. The companions asked : O Messenger of God, who is best in that case ? He said : The poor man who gives his hard earned money in charity.

The Prophet once said to Bilal: Meet with God as a poor man and not as a rich man. He said: God loves one having a big family and restraining himself from begging. The Prophet said : The poor among my followers will enter paradise 500 years before the rich. The Prophet said: The poor are the best among my followers and the weak among them will first roam in paradise before all. The Prophet said : I have got two dear things. If anybody loves both, he loves me and if anybody hates both hates me—poverty and jihad. It is reported that Gabriel once came to the Prophet and asked him : O Muhammad. God tenders you salam and asks you : Do you like that I should convert this mountain into that of gold for you and that wherever you will go, the mountain also should go with you ? At this the Prophet remained silent for a while and then said—O Gabriel the world is a house for one who

has got no house and it is a wealth for one who has got no wealth. He who is not wise hoards for the world. Gabriel told him : O Muhammad, may God keep you steadfast on this firm truth, it is reported that Jesus Christ was once passing by a man who was asleep and he was covered with a cloth. He woke him up and

said: O sleeping man rise up and remember God. He said: What do you direct me to do? I have abandoned the world for the worldly men. He said to him: O dear friend, then sleep. Once the Prophet Moses was passing by a man who was sleeping on the ground. Under his head there was a brick and his face and beard were on the ground and he was covered with a blanket? The Prophet prayed to God: O my Lord, why is this servant of yours suffering in the world ? God revealed to him: O Moses, don't you know that I keep this world far away from one whom I love most. The companion Abu Rafe reported : Once a guest came to the Prophet but he had no food in his house. The Prophet sent me to a Jew of Khaiber for a loan of some quantity of wheat but the Jew refused it without something in mortgage. I returned to the Prophet and informed him. He said : By God, I am trustworthy to the dwellers of heaven and also trustworthy to the inmates of the world.

If he had given me a loan I would have surely repaid it. Take my coat of mail and buy some wheat on mortgaging it. When he came out, this verse was revealed : Don't prolong your eyes for the things of various kinds I have given them for enjoyments, the splendor of the life of this world, through which I test them, but the provision of your Lord is better and more enduring—28 :131.

The Prophet said : He who among you rises at morn with his body sound, mind serene and with his daily livelihood, all the treasures of the world were as it were gathered for him. God said to Moses : When you see poverty coming to you say, welcome to the sign of the virtuous. The saint Ata Khorasani said : Once a Prophet was passing by the bank of a river and saw a man catching fishes. He threw his net in the name of God but did not get any fish. Then he passed by another man who threw his net in the name of the devil and got huge quantity of fish. The Prophet said : O my God, what is this matter ? You know that everything is in your hand. God said to the angels : Show to My servant the states of the two fisherman. When Moses saw the high honour kept for the first man and disgrace and dishonor for the second

man, he said : O my Lord, I am satisfied. Our Prophet said : I peeped in to paradise and saw that the majority of its inmates are poor men. I peeped into Hell and saw that the majority of its inmates are the rich and women.

The Prophet said: Poverty is a present for a believer in the world. It is reported in another tradition: Among the Prophets the Prophet Solaiman would go last to Paradise for his riches and among my followers Abdur Rahman-b-Auf will go last to Paradise on account of his wealth. Jesus Christ said : A rich man will enter paradise with great difficulty. The Prophet said: When God loves a servant, he surrounds him with dangers and difficulties, and when he loves one most. He gives him Eqtana. The companions asked him : What is Eqtana ? The Prophet said : It is a condition of one who leaves no property and family. The Prophet also said : When you see poverty coming say. welcome to the sign of the virtuous. When you see wealth coming say: The punishment of sins is soon coming. Once the Prophet Moses asked God : O my Lord, who is dearest to Thee among Thy creations? I will love him God said : Every poor man. The Prophet Jesus Christ said : Certainly I love poverty and hate wealth.

The wealthy and rich men of Arabia once said to the Prophet: Fix a day for us for interview with you and another day for the poor. We will not come to you on the day when they will come to you. The Prophet told them: I will not fix till you and the poor men sit together in the same assembly. At once the revelation came : Keep patience along with those who invoke their Lord morning and evening seeking His pleasure and turn not your eyes from them seeing the adornment of this world's life and don't obey those whose hearts I have kept diverted from My remembrance and tell the truth from your Lord. Let him who wishes be a believer and let him who wishes be a disbeliever. The rich men were Aqra-bin- Habes. Aina-bin-Hasan etc. The poor men were—Hazrat Bilal, Salman-b-Shuaib. Abu Zarr, Khabbab, Abu Hurairah. Once a poor blind man sought permission to see the Prophet. At that time, the Prophet was deeply engaged in conversation with the honorable chiefs of the Quraish. When the Prophet did not give him permission at that time at once the revelation came from God (80:1)—He (Prophet) frowned and turned away, because a blind man came to him. Who will inform you that he might grow pure—80:1?



The Prophet said: On the Judgment day, God will gather together the poor men for taking accounts and say: By My glory and honour, I snatched away the world from you not for this

reason that you are small to Me but for bestowing upon you the honour and blessing that I have prepared for you. O dear servants, enter into this assembly, take out one who among this assembly gave you food or cloth by catching his hand. On that difficult day when the people will be afflicted with perspiration, he will enter that assembly and take out one who gave him food and cloth and enter paradise with him. The Prophet said : Keep company with the poor and acquire blessings from them, as there is wealth with them. The companions asked, O Messenger of God, what is their wealth ? The Prophet said : When the Day of Judgment will come, they will be told : Take hold of the hand of those who gave you a handful of food, or a drought of water, or a piece of cloth and enter Paradise.

The Prophet said: When I entered Paradise I heard the sound of the walking of a man and saw that he was Bilal. I found also in the upper station of Paradise the poor and their children. In the lower station of Paradise, I found a few rich men and women. I asked : O my Lord, what is their affair ? He said: Two red things, gold and silk dress, kept the women pleased and long accounts kept the rich busy. I did not first find my rich companion Abdur Rahman bin-Auf there, but afterwards he came to me weeping. I asked : What is the thing which kept you behind ? He said : O Prophet of God, I could not reach you till I crossed Mushiat. I feared that I might not meet you. I asked: What is its reason ? He said: I was giving account of my wealth.

Now look what thing happened in the case of Abdur Rahman who was a reputed companion of the Prophet and who was one of the ten persons who had been given good news of Paradise in the world.

Once the Prophet went to a poor man and saw that he had nothing. He said: If his light would have been distributed among the inhabitants of the world, it would have been sufficient. The Prophet said : Shall I not inform you about the kings of Paradise ? The companions said : O Messenger of God, inform us. He said :

Every weak man who is known to the people as weak, having disheveled hairs and dust ridden cloth, having only two pieces of cloth and bereft of honour. If he is given oath in the name of God. God proves him true.

Hazrat Imran-in-Hussain reported : I had honour and status in the eyes of the Prophet. He told me once : O Imran, you have got honour before us. Will you go to see the ailing Fatima, daughter of the Prophet ? I said : O Messenger of God, my parents be sacrificed to you. I will go. He rose up and I also accompanied him. When we reached the house of Fatima, he knocked at the door and said : Peace be on you, shall we enter ? Hazrat Fatima said : O Prophet of God, enter. He said : Myself and my companion ? Fatima said : O Prophet of God, who is with you ? He said : Imran. Fatima said : By One who sent you as Prophet, I have got no wearing cloth except a blanket. He said : Do such and such and he hinted it with his hand. Fatema said : If I cover my body therewith, my head remains uncovered. What shall I do. The Prophet had an old sheet with him. He gave it to her and said: Cover your head with it. Then Fatema gave the Prophet permission to enter with his companion. When they both entered, the Prophet said : O my darling, peace be on you. How are you, Fatema said : By God. I have got pain which has been increased by my hunger. Want of food and also hunger afflicted me very much. The Prophet wept and said : O my darling, don't be worried. By God, I got nothing to eat for the last three days though I am much more honorable to God than you. If I had asked food from my Lord, He would have certainly given it to me, but I preferred the next world than this world. Then he placed his hand on his thigh and said: I give you good news that you would be the leader of the inmates of Paradise. Fatema said : In that case, what will be the position of Pharaoh's wife Asia and Mary, daughter of Imran. The Prophet said : Asia will be the leader among her contemporary women and Mary will be the leader among her contemporary women and you will be the leader of your contemporary women. You will live in Paradise made of emeralds and jewels. Then there will be no sorrow, no noise and no want of peace. By God, I got you married to such a person who is the leader of both this world and the next. Hazrat Ali reported that the Prophet said : When the people will hate the poor, construct lofty buildings in the world, vie with one another in amassing wealth, God will send on them

four kinds of punishment—prevalence of famine, oppressions of kings and rulers, breach of agreements and oppression of the foes.

## SAYINGS OF SAGES

Hazrat Abu Hurairah said: Three persons will enter paradise without account—(1) He who wish to wash his piece of cloth without getting another to put on, (2) he who has not got two pots to place on the oven, (3) and he who wishes to have drink but is asked: Which kind of drink do you want? In other words, he who commits no excess in food, drink and dress will enter paradise without rendering account. It is reported that when a poor man came to Hazrat Sufiyan, he said to him : If you are a rich man, I will not allow you to come near. When his rich disciples saw him sitting near his poor disciples and distant from his rich disciples, the latter wished to be poor. The saint Muammel said : I saw the poor more honoured than the rich in the assembly of Sufiyan Saori. A certain sage said : If the unfortunate man feared Hell as he fears poverty, he would have got salvation from both. If he hoped for paradise as he hopes for riches, he would have got them both. If he feared God secretly as he fears men openly, he would have been fortunate in both the worlds.

Hazrat Ibn Abbas said: He who respects riches and dishonors poverty, is cursed. Loqman advised his son : O darling, do not hate a man dressed with old cloth, as your Lord and his Lord is the same. The saint Ihya-bin-Ma'az said : To love the poor belongs to the conduct of the prophets. To sit in their assembly belongs to the conduct of the virtuous. To flee from their company is the sign of the hypocrites. What Muwayyah, Ibn Amer and other persons gave as gifts to Hazrat Ayesha amounted daily to lacs of dirhams. She used to distribute them to the poor, yet her over- garment had stitches. Her maid told her: If you kept one dirharm, I would have purchased therewith meat for you and you could have broken fast therewith. He said : If you had reminded rpe of it, I would have done it.

The Prophet used to give her advice and say: If you wish to live with me in paradise, live the life of the poor and shun the society of the rich. Don't part with your overgarment till it is stitched. Once a man came to Ibrahim bin adbam with ten

thousand dioramas. The man requested him to accept it Ibrahim said to him Do you wish that by accepting the ten thousand dirhams, I would cut off my name from the register of the poor I shall never do it.

## STATUS OF THE TRUTHFUL AND SATISFIED POOR MAN

The Prophet said: whose is guided to Islam, gets the provision of his livelihood and whose is satisfied with both should be thankful. He said : O assembly of the poor, give pleasure from your heart to God and you will then get the merits of poverty or else not It appears from these traditions that the greedy poor man will not get meats for his poverty. The Prophet said : There is key to everything and the key to paradise is love for the poor They will sit with God on the Resurrection Day for their paterne. The Prophet said : The poor man who is dearest to God is he who remains satisfied with what is with him and with the provision God gave him The Prophet said : O God, give sufficient provision for the family members of Muhammad. The Prophet said: There will be no poor or rich man who will not wish and say on the Resurrection Day : It would have been sufficient if there would have been for me bare provision of life in the world God revealed to the Prophet Ismail : Search Me near one who is broken hearted. The Prophet said : If a poor man remains satisfied, there is nobody better than him. The Prophet said : God will say on the resurrection day : Where are those among My creations who are pure-souled? The angels will ask : O God who are those people ? He will say They are those Muslims who remain satisfied with My gifts and with what I decreed for them Take them to Paradise, They will take there food and drink in paradise, while others will remain confined to rendering accounts.

Sayings of Sages. Hazrat Omar said: Greed is poverty and despair is wealth. He who remains satisfied with being despaired of what is with the people remains free from them or indifferent. The sage Abu Mas'ud said : No day passes on which an angel does not proclaim below the Throne : O son of Adam, a little provision sufficient to sustain your life is better than enormous riches which attract towards infidelity. The sage Abu Darda said : There is no man who has got no defect in his intellect. The reason of this is that when the world comes to him with great wealth and

property, he becomes satisfied but the days and nights which are destroying his span of life do not grieve him. O son of Adam, alas for you. When your span of life is decreasing, what is the good of increasing wealth ? Some wise man was asked: What is wealth?

He said : Your little hope and your satisfaction with necessary things.

It has been narrated that Hazrat Ibrahim bin-Adham was a great ruler of Khorasan. One day he looked down from his lofty palace and saw that a man was eating a loaf in his hand in the courtyard of his palace and after this he fell asleep. Hazrat Ibrahim told one of his servants : When he gets up from sleep, take him to me. When he awoke from sleep, the servant took him to the king who said to him : O man, have you eaten bread in hunger ? The man said : Yes. He asked him : Have you been satisfied with it ? He said : Yes. He asked: Have you slept with comfort? He said: Yes. Then Ibrahim said within himself : What shall I do with this world ? If I get this much, I should remain satisfied. Once a man was passing by the side of Amer-bin-Qais when he was eating vegetables with salt. He told the sage : O servant of God, are you satisfied with these small things ? The sage said : Shall I not give you information of a man who remains satisfied with a thing more insignificant than this ? he said : Inform me. The sage said : He is the man who remains satisfied with this world in lieu of the next world. The saint Muhammad-bin-Wa'se use to pick up dried bread mix it with water and eat it with salt and say : He who is satisfied with this little food in this world is free from being needy to the people. The great saint Hasan Basari said : God cursed those for whom He look oath but who did not believe it. Then he read the Quranic verse - "There is provision for you in the sky and what you have been promised with." By the heaven and earth, that is certainly true. The companion Abu Zarr was once seated amongst the people when his life came to him and said : Are you seated amongst these people while there is nothing in the house to eat ? He said : O darling, there is a great problem before me. None but the God fearing can be free from it. Being satisfied with this word, she retired. The saint Jun-Nun said : He who does not have patience at the time of hunger is near disbelief. Once a saint was asked : What is your wealth ? He said : To harbor good ideas openly, to cherish hope in mind and not to hope for what is in the hands of the

people. It is reported that God revealed in one of the ancient scriptures : O son of Adam, if you get the whole world, you will get nothing but the quantity of food that is necessary for you, when I give you from the world the quantity of food that

is necessary for you, I put its account on others and do you good. For this reason,apoetsaidaboutsatisfacdon.●-

Seek what you wish from God,  
not from men.

Be satisfied in joy,  
there is honour therein.

On friends and relad ves,  
don't be burden.

Rich is he who hopes from God,  
not from men.

Another poet said:

This hoarded wealth is not for you,  
but only for your heirs.

Only that wealth will remain for you  
which you spend.

Spend money with youthful vigour  
and with faith

Be generous to one who  
distributes wealth.

The honour and property  
gained from Him perish

The satisfaction arising therefrom  
does not get old.

**SUPERIORITY OF POVERTY OVER WEALTH.** Know, O readers, that the learned differed whether wealth is better than poverty or poverty is better than wealth. The savants Junaid,

Khawas and other held that poverty is better than wealth. It is true in a general sense but doubt arises in two cases - firstly in the case of patient poor man who has no greed for wealth but remains satisfied with his lot and secondly in the case of a wealthy man who spends his wealth in good works and has got no greed for amassing wealth. The rich man who spends money in good works is better than the greedy poor man. The rich man who remains engrossed in his riches is not better than the poor man who has greed for wealth. It is related that the poor once complained to the Prophet saying : the rich men do all acts of piety namely charity, Zakat pilgrimage. Jihad ect. The Prophet taught them certain words in praise of God and reminded them that the merits gained by the rich for this Doa (invocation) will be much less than those gained by the poor. The Prophet said that it is the grace of God and that God gives it to whom He wishes, the saint Ata quoted this Hadis and said that the rich are better than the poor. The meaning is reverse as it was said in that Hadis that the merits of the poor gained by the Doa are greater.

It was reported by Anas that a representative of the poor came to the Prophet and said : I have come to you as a messenger of the poor. He said : Welcome to you and to those from whom you have come. They are a class of people whom I love. He said : O Messenger God, the rich have taken away all the virtues. They make pilgrimage but we cannot do it. They make Umrah, but we cannot do it. If they fall all, they spend their excess wealth and gain virtues. The Prophet said : Inform the poor from me. The poor man among you who keeps patience and hopes for virtues will have such fortunes which the rich would not get. (1) The first fortune is that there is a very lofty place in paradise and the inmates will look at it as the people of this earth look at the stars on the firmament. The poor prophets, the poor martyrs and the poor believers will only get it. (2) The second fortune is that the poor will enter paradise half a day (500 years) earlier than the rich. (3) The third fortune is that when the rich man says 'Sobhanallah. Walhamdo Lillah La Ilaha Illah and Allho Akbar' as the poor recite them they will not get equal merits like the poor even though they spend thousands of Dirhams. This is the condition of every virtuous act. The representative of the poor returned to them and said what the Prophet had said to him. The poor then said: We are satisfied. This proves that for every divine service, there is additional merit for the poor.

The ultimate goal in this world is to attain the love of God, to seek His pleasure and to tread the path towards Him. It is not

possible to achieve these in the midst of heavy engagements. It is true that poverty keeps a man engaged like wealth. To love the world is the real engagement as love of the world and love of God do not unite. He who loves anyone keeps themselves engaged in

the world. Those who are deprived of the world keep themselves engaged in search of it. If it happens that you have rescued yourself from the love of wealth which is like water in your sight," then it is all one whether you have got wealth or not. Every one uses it according to his necessity and to get it in times of necessity is better than not to have it. The hungry man walks in the path of death, not in the path of God. If you are engaged in the management of wealth, it is true that you live far away from the thoughts and anxieties of poverty but you are in the disaster of happiness. The disaster of happiness is more acute than that of adversity. Man cannot be free from it. For this, the companions said : We have been tried by the hardship of sorrows but we remained patient at them.

Jesus Christ said: Don't look at the wealth of the worldly men as the radiance of their wealth will take away the light of your faith. Some wise man said : The disaster of wealth takes away the sweetness of faith. The Prophet said; Every nation has its object of worship and the object of worship of this nation is silver and gold. The Prophet saw the world coming to him in beautiful appearance and said : Be off from me. The Prophet said : Contentment of mind lies not in riches, but in peace of mind. When it is difficult, it is better for the general masses not to have riches. If one possesses it, it is better for him to give it in charity and spend it in good works, as the possessor of wealth is led to the love of the world. A man goes away from the next world in proportion to his attachment to this world and goes away from the love of God and from God in proportion to this attachment to things other than God. When you will cut off the means of attachment to this world, you will slip away from the pomp and grandeur of the world. When mind turns away from things other than God and resigns to Him, it returns to God as mind cannot live in vacuum. There is in the world nothing but God and things other than God. He who proceeds towards things other than God shifts away from God. He who proceeds towards God shifts away from things other than God. The proportion he advances towards one thing shifts away proportionately from another thing and the proportion he comes near one thing, goes away proportionately from another thing. It is just like distance of the



west and the east. He who goes towards the west shifts from the east and vice versa. Similarly he who loves the world goes away from the next world. So he who loves the world very dearly goes farthest away from the next world.

The substance of the above talk is that the question who is better among the two rich or poor can be answered from having a look to one's attachment to the wealth. If the poor man and the rich man are equal in their attachment to wealth, their status is equal. Some ancient sage said : The worshiper who seeks the world is like one who wants to extinguish fire by dried grass or like one who washes his hand with clarified butter to remove fat from hands. The saint Solaiman Darani said : The poor man who does not get his coveted things and then breaths a long sigh is better than the rich man who does divine service for one thousand years. The saint Zohhak said : He who enters a market and greeds for a thing and then keeps patience to acquire virtues, is better than one who spends one thousand Dinars in the way of God. A man asked the saint Bashar bin Hares : Pray from me to God. I am having difficulties in maintaining family. He said : When your wife says to you : We have got no bread or wheat, pray for me as your invocation at that time is better than mine. He used to say : The rich worshiper is like a garden in cowdung. The poor worshiper is like a necklace of pearls in the neck of a most beautiful woman. Hazrat Abu Bakr Siddiq said : O God, when my passion wants to fulfill its desire. I pray then to you for disgrace and I pray to you to be deprived of a thing which exceeds necessity. The best condition of possessing wealth is to earn lawful thing and spend lawful thing. For this also one shall have to wait and render accounts on the Resurrection Day. To wait for long to render accounts is also a punishment. For this reason the companion Hazrat Abdur Rahman-bin-Auf will be admitted in to paradise with delay as he would be engaged in rendering accounts. This is the tradition of the Prophet. The companion Abu Dara'a said : That I should have a shop near a mosque and that I should not miss a prayer or Zikr are dearer to me than that I should earn fifty dinars and spend them in the way of God. The people asked him : What is the harm ? He said : There is the fear of rendering accounts in that case.

The saint Sufiyan said: The poor selected three things and

the rich three. The poor selected peace of mind, vacant mind and scanty accounts and the rich selected self-trouble, engagement of mind and a strict rendering of account. The saint Ibn Ata said : Freedom from want is an attribute of God. That is good for this

reason that when a man become indifferent of having wealth or no wealth and when they become equal to him, his condition is like the above.

Greedy poor and greedy rich man. Who is better among these two? When a man searches wealth and makes efforts to acquire it and then wealth comes to him, two conditions appear before him—when he has no wealth and when he has wealth. If he earns wealth up to the necessity of his livelihood and walks in the path of religion, it is better for him to earn such amount of wealth because poverty will keep him engage in earning wealth and prevent him from remembering God. For this reason the Prophet used to pray: O God, give me provision necessary for maintenance of Muhammad's family. He said : Poverty brings one near infidelity. The meaning of this poverty is such pressing want the removal of which is necessary for a man. If the object of earnings is not for treading the path of virtues, then poverty is better than riches as both are equal in the love of wealth and both do not abstain from committing sin. The Prophet said ; The Holy Spirit has infused into my mind: Love what you wish but you shall have to leave it. There is warning herein that separation from dear things is very painful. So love One from whom there is no separation. He is God, the Merciful. You should not love one whom you shall have to leave. That is the world. When you will love the world, you will not love to meet with God. If you die in that state, you shall have to leave it and you will get pain in proportion to your love for it. Now it is clear to you that poverty is better and more honorable than riches.

Two exceptions: There are two exceptions to the above proportions. The first is to have riches like that of Hazrat Ayesha. To her it was equal to possess wealth or not to possess it, rather to have wealth was more beneficial to her than not to have wealth because she gave away all her wealth to the poor and the needy. The second exception is to have wealth less than what is absolutely necessary, as it leads to infidelity. It is in no circumstances better. He should have such wealth as can save his life and give strength in him and as can keep him far away from

infidelity and sin. This is the meaning of poverty and riches..

The duties of the poor in poverty. The duties of the poor at the time of their poverty are secret, opens and connected with works. (1) The hidden duty is not to be dissatisfied with the

action of God. It is true that the person who takes cupping is unwilling to take it on account of pain but he does not hate cupping, nor the cupper but entreats him at time. Similarly the disaster of poverty cannot be disliked as it is the work of God. Otherwise the merits gained by poverty is spoiled. To this effect, the Prophet said : O the assembly of the poor, give satisfaction to God from the core of your heart and then you will get the merits of poverty or else you will not get them. The next higher stage of poverty is to rest satisfied with poverty and not to hate it. The next higher stage is to seek poverty, to rely on God in mind and not to love things beyond necessity. Hazrat Ali said : God sometimes gives punishment by poverty and sometimes gives rewards. When it is a reward, the signs of reward are to treat well with the people, to obey God, not to complain against poverty and to express gratefulness to God for poverty. The signs of punishment are to treat badly with the people, to remain engaged in sins, to give up worship and to remain dissatisfied with luck.

(2) The second duty of the poor during poverty is to abstain from beaging and not to express sorrows for poverty to anyone. The Prophet said : God loves the poor man having a big family, who abstains from begging. The saint Sufyan said : To express good thoughts at the time of want is good. A certain sage said: To keep poverty concealed is a treasure house of virtues.

(3) The third duty of the poor during 'poverty is not to submit to the rich for their riches. Hazrat Ali said : In order to get virtues from God, it is better for a rich man to become humble to a poor man. Still more is the pride of a poor man relying of God over a rich man. This is the position of the poor. The lower position is not to have connection with the rich and not to desire to join in their assembly. The saint Sufiyan said : When a poor man keeps company with the rich know that he is ahypocrite. When he frequents the ruler, know that he is a dacoit. An Aref said : When a poor man keeps'company with the rich his faith lessens. When he greeds from them, pledge of protection goes from him. When he lives in their midst, he becomes misguided.

**MODE OF ACTIONS OF THE POOR:** Don't be negligent in worship on account of poverty. If there is any excess wealth, do not hesitate to spend it to remove the wants of others, as charity of the poor to the poor is like jihad. There is a great merit in a poor

man's spending a little than that of a rich man possessing enormous riches : The Prophet said : To spend a dirhams becomes sometimes better than spending one lac dirhams in the way of God. He was questioned : O Messenger of God, how does it happen. He said : A certain rich man spends one lac dirhams out of his enormous riches and a certain poor man possessing only two dirhams spends one dirhams in charity with a cheerful heart. In this circumstance, the spending of one dirhams by the poor man becomes better than the charity of one lac dirhams by the rich man.

There are three stages of hoarding provisions: The first stage is the highest and it is the stage of the truthful-not to hoard food except for one day and one night. The second stage is the stage of the God fearing man-to hoard food for 40 days. Beyond this, he becomes guilty of cherishing long hope. (3) The third stage is that of all religious men to hoard food for one year. This is the lowest stage. He who hoards beyond it is included within the ordinary people. The Prophet divided food-stuffs among his wives in this way. He used to give some of his food-stuffs for a year and some for one day and one night. Hazrat Ayesha and Hafsa are included within the second class.

**METHOD OF RECEIVING UNASKED FOR GIFTS:** The poor shall have to look to three things for accepting the gifts of others—(1) source of gifted thing, (2) object of the gifts, (3) and the necessity of acceptance. With regard to the source of gift, the money of gift must be lawful and above doubt. Regarding the object of gifts the giver might have got many purposes—to get self-satisfaction to search the love of the receiver, to get merits from God, to get name and fame etc. If it is a present, there is no harm to accept it. The Prophet used to accept present from some people and reject it from others. He used to accept presents from the Quraish, Saqafi, Dausee and the Refugees and Ansars. Once a purse of 50 coins was presented to Fathe Musolli who said that Ata had recited this Hadis : If a thing is presented without asking and it is rejected God's gift is rejected. Then he took one coin out of the purse and returned the rest. The Saint Hasan Basari used to

receive presents from his disciples. The saint Tamim used to receive small gifts from his disciples, not too much or rich presents. The saint Bashar Hafi said : I do not accept presents from anybody except Sarri Sakti as his renunciation seems to be

good. He becomes pleased to give something from his hand and I help him in his satisfaction. Once a man from Khorasan took some money to Junaid who said : Distribute it among the poor. He said : I have not come to you with that intention. He said : Shall I live up to the time of its enjoyment. He said : I don't wish that you should spend it in purchasing vegetables but in getting sweet things. He then accepted it. The man of Khorasan said : There is nobody at Bagdad whose benefit is greater than yours. The saint Junaid said: I should not accept from anybody but from men like you.

Second rule. If the donee gifts for acquiring merits, the poor receiver will examine whether the gift is fit to be accepted. If he falls in doubt, he should not accept it. If the poor acceptor is engaged in private sin and thinks that if the giver knows it, he will not gift it to him, his acceptance of gift in that case is unlawful.

Third rule. If the purpose of gift is to earn name and fame or show of honesty, it should be rejected. If accepted, it will help his dishonest purpose. Whatever was given to Sufyan Saori, he used to reject it and say: Had I known that they would not broadcast it. I would have accepted it.

**NECESSITY OF ACCEPTING GIFTS:** The Prophet said: When the receiver of gift accepts it on account of necessity the giver does not get more merit than him. He also said: Whatever is given without asking should be taken to be a provision from God. In other words, he shall not reject it. Some wise man said: If a man does not accept what is offered to him, he will fall in such a disaster that if he want something in future from others, they won't give it. The saint Sarri Sakti used to send presents to Imam Ahmed. Once he returned his present Sarri Sakti said to him : O Ahmed, fear the danger of rejection, as the danger of rejection is greater than that of acceptance. Imam Ahmed said to him : Say what, you have said : He repeated it. Imam Ahmed then said : I returned it as I have a provision of one month with me. Keep it with you and give it to me after one month. The Prophet said :

The son of Adam has got no right except in three things, such a food as can keep his backbone erect, (2) such a cloth as can keep his private parts concealed, (3) and such a house as can protect him from cold and heat. Beyond this, the extra wealth is included within wealth which is to be accounted for. There is merit in

whatever you take for these three things. If you accept things beyond these without committing sins, you shall have to render accounts for them. And if you become disobedient to God, you shall have to receive punishment.

A certain man gave instructions at the time of his death to distribute his property to three groups of persons—those who are strong, those who are charitable and those who are above wants. He was asked about their particulars. He said: The strong men are those who rely on God. The charitable persons are those who have good thoughts about God and the rich are those persons who give up everything for God. The poor man ought to look that whatever he accepts, he accepts from God and not from the giver as the latter is only a means. God made him submit to him to make charity.

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It is reported that a certain person invited the sage Shaqiq Balakhi with his fifty followers to take feast. The man placed all kinds of his food on the dining cloth. Shaqiq sat on it and said to his disciples : The master of the house is saying : My food is unlawful for one who says that I have not prepared this food and placed it before him. At this, all of them went out except a young man who was lower than them in piety. The master of the house said to Shaqiq : What was your intention to say this ? He said ; I told them this to examine my disciples in Tauhid.

The Prophet Moses said: O my Lord, you have entrusted my food to the children of Israil. They give me food for one night and then again on the night following. God revealed to him : Thus I reward my friends. I give their food to the oppressors, so that they may get rewards. So if anybody gives something in charity, he must believe that God has given him direction to give that thing for charity.

**IN WHAT CASES BEGGING IS NOT LAWFUL?** Begging is principally unlawful for three reasons. The first reason is that it is

complaint against God if one expresses his wants. In other words, he expresses want of kindness of God. If a slave begs of others, he dishonors his master. Similarly if a slave of God begs of others, he defames God and for this reason begging is unlawful. In case of dire necessity, it becomes lawful, as it is lawful in extreme cases to eat a dead body. The second reason is that by begging one introduces himself as worthless before others. To humble oneself before anybody other than God is not the duty of a believer. Others also stand in need of God like him. So if one is to beg, he must beg of his master and not of slaves. The third reason is that the beggar puts him to shame and difficulty from whom something is begged of, Sometimes he does not give willingly or with satisfied mind. He is compelled sometimes out of shame or other reasons to give the beggar. So giving trouble to anybody is unlawful.

The Prophet said : To beg of men is a disgraceful thing. He did not make anything so disgracing as begging. Even an unlawful thing becomes lawful in case of dire necessity. It is just like the drinking wine by a man whose throat has been choked by food and then nothing but wine is found there. The Prophet said : He who begs inspite of having wealth, increases burning charcoal of Hell for himself. He also said : He who begs inspite of his possessing necessary thing will come on the Resurrection Day with his face bare of flesh with only bones. In another narration, his begging will m'ake his face filled up with scratches. Once the Prophet took oath of allegiance from a people on condition that they would hear and obey him. At that time he said.to them: Don't seek anything from people. The Prophet used to say : He who begs of me, I shall give him and he who does not beg, God will give him. He is dear to us who does not beg of us. He also said: Be free from begging of men. The lesser you beg, the better. The companions asked : Shall we beg of you ? He said : Beg of me a little.

Once Hazrat Omar heard that after every Magrib prayer one man used to beg. He told one of his people : Give him food. He gave him food. Again Hazrat Omar heard that he was begging. At this he told.that man : Have I not told him to give good ? He said : I gave him food Hazrat Omar then saw that under his hand he had got a bag full of bread. He told him: You are not a beggar but a merchant. He then took his bag of bread and spread it out to the camels of Zakat, gave him lashes and said : Don't do it again. This shows that begging is unlawful.

In case of necessity, begging becomes lawful but necessity admits of four stages—dire necessity, special necessity, little necessity and want of necessity. The case of dire necessity is in the case of a man when he is extremely hungry and reaches the point of death for want of food or at least when he fears it, when

he falls ill, when he does not get cloth to cover his shame. In these and similar cases, begging becomes lawful. The second stage is a bare necessity and not pressing necessity. A sick man has got the necessity of medicine. He can beg of it. A man can walk on foot, but his asking for hire of a camel is lawful. The third stage is of little necessity. It is just like the asking of a shirt from a person in order to cover his body for which he has no means. It is just like the begging of a man for curry when he has got bread. In case of no necessity, begging is unlawful.

**IN WHICH CASES BEGGING IS LAWFUL?** There are three conditions of a beggar -(1) to believe that he is giving with a satisfied mind, (2) To believe that he is giving with a dissatisfied mind. (3) in the third case, there is doubt whether he is giving with a satisfied mind or dissatisfied mind. In the first case, taking charity is lawful and in the second case it is unlawful. In the third case it is doubtful whether it is lawful or unlawful. At this time of doubt, he must ask his conscience. The Prophet said: Whatever raises doubt in mind, leave it and whatever does not raise doubt in mind, accept it. The Prophet said : To eat out of own's own earnings is most pure. He also said : He who begs having riches begs of burning charcoal. Let him seek little or more of it. This is a clear Hadis prohibiting beggary. The Prophet said : Don't be greedily to seek the riches of others possessing something given by God. The companions asked : What is its amount? He said : Morning food and night food. In another tradition : He who begs having 50 or 40 dirhams or gold equivalent to its value begs importunately. In this connection we shall have to remember that the Prophet said : The son of Adam has got no right except in three things—(1) such a quantity of food as can keep his backbone erect, (2) such a quantity of cloth as can keep his private parts concealed (3) and such a house as can protect him. Beyond these things, he shall have to render account. This is the basis of necessity having regard to kind, quantity and time (1) Kind. Whatever is necessary for himself and his family members and whatever animal he possesses are included within this class. (2) Quantity. Regarding the quantity of cloth necessary for a religious man, it is one piece of wearing



cloth, one shirt, one piece of hand kerchief and one piece of trouser. What is more than one piece is not necessary. Household utensils and furnitures are also likewise. Regarding daily quantity of food it is one and a half poa. Take what is necessary

for bare livelihood. Enjoyment of curries is additional. There should be no grandeur in house. Want is what a man lacks in his food for one day and one night, a house for his protection and a cloth for his wearing.

There are three stages of begging for future—(1) begging for the necessities of tomorrow, (2) begging necessary things for 40 or 50 days (3) and begging of the necessary things for one year. If one possesses food for himself and family members for for one year, begging is unlawful. For this reason, the tradition says that he who possesses 50 dirhams is rich, as 50 dirhams are sufficient for a man for a year.

Three classes of beggars: One class of beggars do not beg of others and do not accept even when offered. These beggars are of the highest order and will live in paradise. The second class of beggars do not beg anything of others but accept it when offered. These beggars will also live in Paradise. The third class of beggars beg in case of dire necessity. They are the companions of fortune and will live with the truthful.

When Ibrahim Adham came once to Shaqiq Balakhi, the latter said to him : In what condition have you left your poor people? He said : I have left them in such a condition that if they are given something they would express gratefulness and if they are not given anything, they would keep patience. Shaqiq said : When I left Balkh, I found my neighboring dogs in that condition. Ibrahim asked him : O Abu Ishaq, what attributes should the poor possess according to you ? Shaqiq said : In our opinion, if the poor are not given of what they beg, they should also express gratefulness. If they are to be given something, it should be given to those who are more needy among them. Ibrahim kissed his hand and said: O my teacher, you are true.

A certain man saw Abu Ishaq Nuri to beg something from men spreading out his hands and said : I was surprised at it and thought it bad. I informed it to Junaid who said : Don't think it bad, and you should not think that Abu Ishaq Nuri is asking

something from men, rather he accepts from men that they may gain virtues in the hereafter and no hardship reaches them. It seemed as if he hinted at this Hadis: The upper hand is better than the lower. Then Junaid said : Bring a balance. He then weighed one hundred dirhams, took a handful of dirhams from

another purse and mixed them with those and said : Take these dirhams to Nuri. I thought in mind that it is a wonder that Junaid took a balance for weight and then mixed one hundred dirhams with unmeasured dirhams and sent it to Nuri. I felt ashamed to ask him the reason. I took the entire purse and went to Nuri who took a balance measured one hundred dirhams and said : Take this one hundred dirhams to Junaid and tell him: I shall not take it from him but I accept the additional dirhams. At this, my wonder increased more and on asking Nuri he said : Junaid is a wise man. He wants to take hold of both the ends of along rope. He weighed one hundred dirhams for his sake, so that he may gain rewards in the hereafter. He then took one handful of dirhams without weighing and gave it in the way of God. What has been given in the way of God. I accepted and what he gave for his own sake. I look it to Junaid who wept and said : He accepted his money and returned my money to me. God is the Helper.

Now took how bright and pure was their minds and what' sincere was their desires to worship. Even one of them could speak of the thoughts of the inner mind of another on account of the broadening of their breast as a result of their eating lawful things, keeping their minds clear from attachment Of the world and advancing towards God with hopes and desires. He w,ho does not admit it before experience in the path is a fool just a\$ a man does not admit it easy before taking any medicine to have purgation. If anybody does not acquire the merit of Kashf after hard labour and does not think if possible for others, he is like a person who takes .medicine for purgation but it does not work for some internal diseass. This is ignorance. He who has got Kashf reaches the stage of Ainul Eqin or veritable sight by eyes. It is higher than sight by knowledge (Ilmul Eqin). He who is free from Ilmul Eqin or Ainul Eqjq is out of the group of believers. Their minds are dead and they are the followers of the devils.

## SECTION 2

### RENUNCIATION OF THE WORLD

Renunciation of the world is an honored stage out of many stages of the sojourners towards the path of religion- This stage is also regulated like other stages in respect of knowledge, condition and action. In accordance with the sayings of the sages, all the doors of Iman returns to sure faith, speech and action. But

out of these, the stage of speech {an be established on the stage of condition on account of its expression. The object of speech isnot speech but expression of thoughts of mind. If speech does not come out of condition, it is called Islam not Iman. Knowledge is the cause of condition and condition is the cause of knowledge. Action comes out of condition and action is the result of condition.

**STATEMENT OF CONDITION:** We shall call this condition 'renunciation. In other worlds, it is the turning away from a thing in order to get a better thing than it. So he who does not love a thing turns away from that thing and he who loves a thing turns towards that thing and is attached to it. Two things are necessary for renunciation. (1) Firstly, to turn away from a thing and to be attached towards a thing. So the latter is better than the first. He who has renunciated riches and wealth is called one who renunciated the world. He who sells his world in lieu of the next world is called one who renounces the world. He who sells his next world in exchange of this world, is one who renounces the next world. So the meaning of renunciation is to love a dear thing and to advance towards another dear thing which is dearer than the former. He who renounces things other than God, even the highest Paradise and does not love things other than God is Jahed or who renunciated the world. Who turns away from the worldly comforts and seeks the comforts of the next world, his position is lower than the former. The meaning of Tauba is to forsake sins and the meaning of renunciation is to leave such lawful things as are the causes of physical pleasure. So to leave the lawful things in the world is called renunciation. To leave things other than God and turn towards God is renunciation. This is the highest stage. Someone addressed Ibnul Mobarak : O one who renunciated the world. He replied : Caliph Omar-bin-Abdul Aziz is the person who renunciated the world, as the world came to him with its fineries but he rejected them. What subjects shall I leave? I have gotnothing.

**KNOWLEDGE:** The knowledge which is the fruit of condition is this. The thing which is given up in comparison with the thing accepted is worse and it is the fruit of the knowledge of a business man. He knows that what he accepts in lieu of his sold

thing is better and for that he is more attached to it. He who has not got this knowledge loses no attachment to the thing sold. Similarly he who knows that what is near God is everlasting and that the next- world is ever-lasting and better, accepts jewel in

lieu of short- lived ice, as jewel is better than ice. The owner of ice knows it well and is eager to sell it in lieu of jewel. Similarly he knows the world as temporary and therefore accepts the ever lasting next world. The world is short-lived like ice. Ice melts at the touch of sun-shine, but the next world is a jewel without end. So there should be the knowledge of this world and the next world. The greater this knowledge, the greater the strength. He whose belief in this is sure and firm sells this world in lieu of the next world and sells his riches and wealth. God says—(9:111) Surely God purchased from the believers their lives and properties in exchange that they will get Paradise. God even informs us that there is profit in this business in verse—9:111—Give good news for your transaction with God which you have carried on. So for the purpose of renunciation, this much of knowledge is necessary that the next world is better than this world and ever lasting. God says about this world: Say, the commodities of this world are but short -lived. He says about the next world : Those who were given knowledge said : Woe to you, God's reward is better—28:80.

**ACTION:** The action which arises from renunciation is to accept what is better in lieu of what is worse. The business of this buy and sale is called renunciation. Similarly to forsake all the pleasures of this world and to accept what is in the next world is renunciation. To accept God and to reject things other than God is true renunciation.

Ibn Abi Laila said to the sage Ibn Shabrama : Don't you see that the son of a weaver Abu Hanifa rejects whatever decision we give ? The sage Ibn Shabrama said : I don't know whether he is the son of a weaver or the son of a respectable man. But I know that the world came to him but he fled away from it. The world is fleeing away from us but we are following it. At the time of the Prophet, the Muslims said : We love our Lord. Had we known what things would bring His love, we would have loved them. Then God revealed this verse: Had We prescribed for them 'Give your lives or go out of your houses'. They would not obey it except a few—4 : 66. The Prophet said to Ibn Masud : You are

included within those few. Ibn Masud said : We did not know that there are some persons among us who love this world until this verse was revealed—Among you there are some who love this world and some who love the next word.—3:152.

**MERITS OF WORLD RENUNCIATION.** God says : Those who were given knowledge, said : We to you. The reward of God is best for those who have faith and do good deeds—28 : 80. It appears from this verse that God mixed renunciation with knowledge. He says: They will be given double rewards for their patience. In this verse He has spoken of those who renounced the world- God again says : Of those who renounced the world. God again says : We have created what is in the earth as adornment. By that, We shall try who is best in action. By this, world renunciation has been spoken of as the best. God says: We will increase cultivation of one who wishes that of the next world. He will give the cultivation of one who wishes that of this world, but he will have no share in the next world. God says : Don't prolong your eyes towards what We have provided them of different kinds of the adornment of this world in order to try them therein, but the provision of your Lord better and more lasting—20:31.

Hadis—(1) The Prophet said ; God makes the affairs of one who rises early in the morning with thoughts of this world many-sided. He makes divisions of his wealth and places property before his eyes, although he will have nothing of the world except what has been destined for him, God gather the thoughts of one in one place who rises early in the morning with the thoughts of the next world, protects his properties, gives satisfaction to his mind and the world comes to him with eager expectation. (2) The Prophet also said: Come near one whom you see taking silence and renouncing the world, because wisdom meets him. (3) For this reason the wise said : God causes the fountain of wisdom flow in the mind of one who renounces the world upto 40 days and fills up his tongue with eloquence. (4) A certain companion said : We asked the Prophet: O Messenger of God, who is best? He said: The believer whose heart is protected and whose tongue is truthful. We asked, O Messenger of God, what is protection of heart. He said : God fearing pure heart which has got no treachery, deceit, disobedience hatred and malice. We asked. O Messenger of God, who is the next best? He said: He who hates the world and loves the next world. From this

it is clear that he who loves the world is worst. (5) The Prophet said : If you wish to have God's love, take recourse to renunciation in the world. So make renunciation a cause for love. He who is loved by God is placed in the highest rank. (6) The

Prophet said : Renunciation and God fear enkindle light every night in mind. If both of them finds a mind which has got Iman and shame, they stay therein or else they go away. (7) Once Habesa asked the Prophet : Am I a real believer. The Prophet asked him: What are the true signs of your belief. He said : When my mind is separated from the world, stone and gold appear equal to me. It seems that I see Hell and Paradise with my eyes and the throne of my Lord lies near me. The Prophet said : Stay in the condition in which you are now. You are such a servant whose heart has been illumined by God by the light of faith. (8) Once the Prophet was asked about the following verse : God expands the breast of one for Islam for whom He wishes guidance (6:124). He explained the expansion by saying that it is a kind of light. When it enters the breast, it expands. He was again asked : O Messenger of God has it got any sign ? He said : It has got its sign mind turning away from the house of deception towards the everlasting abode and preparing for death before death actually comes. (9) The Prophet said : Be ashamed of God as is due to Him. They said : We are ashamed of God. He said : That is not so. Why do you construct a house wherein you are unable to live ? Why do you save what you are unable to enjoy ? This shows that these two things are opposed to shame for God.

(10) Once a deputation came to the Prophet and said : We are believers. The Prophet asked them. What are the signs of your belief ? They said : We keep patience at dangers and difficulties, we express gratefulness at the time of ease, we remain satisfied with the decree of fate and refrain from expressing satisfaction at the dangers and difficulties of our foes. The Prophet said : If your condition is such as you describe, then amass not what you are unable to enjoy and construct not a house wherein you are unable to live, and greed not what you shall have to leave. He advised them to take to renunciation in order to make perfect their faith.

(11) Hazrat Jaber reported : The Prophet once said at the time of his sermon : He who truly believes that there is no deity but God and does not mix therewith any other thing. Paradise is sure for him. Hazrat Ali said at this : My father and mother be sacrificed

to thee, O Messenger of God, give us satisfaction by describing what we should not mix therewith. He said : Love of this world and search for this world and to follow it. A party of men give advice like Prophets but act like proud men and oppressors. Paradise is sure for one in whose belief in the word "There is no deity but God," there remains nothing of these faults. (12) The

Prophet said : Generosity grows out of sure faith and a man of sure faith shall not enter Hell. Miserliness grows out of doubt. He who has got doubt in faith shall not enter Paradise. (13) He also said : "The generous man is near God, near men and near Paradise, but the miser is distant from God. distant from men and near Hell/ Miserliness is a result of attachment to the world. Generosity is the result of renunciation of the world. It is impossible to praise the result without praising what produces the result. (14) The Prophet said : God gives wisdom to the mind of one who has renounced the world, guides his tongue with wisdom, informs him of the causes and cures of the diseases of the world and then takes him to the abode of peace with ease from this world. (15) Once the Prophet was passing by a pound of camels with his companions. Some of the camels were pregnant and some milk-giving. Camels are a great wealth to the Arabs, as they can be used as conveyances and benefits are derived from their meat, hairs, milk and hides. The Prophet turned his face from those camels and closed his eyes. The companions asked : O Messenger of God, camel is a precious thing to us. Why don't you look to them. The Prophet said : God prohibited me to look towards wealth. Then he recited this verse : We have given abundance to many of them. This is the adornment of this world's life. Don't stretch your eyes towards that.

Hazrat Ayesha said : I began to feel sorrow when I saw the Prophet hungry and said : O Messenger of God, why don't you pray to God for food. He said : O Ayesha, by One in whose hand there lies my life, had I prayed to my Lord, the mountains of the world would have followed me being filled up with gold. They would have moved to the place where I wished, but I preferred in the world hunger in place of satisfaction, poverty in place of wealth and riches of the world, and sorrows and difficulties in place of pleasures and enjoyments of the world. O Ayesha, God is not pleased with anything in case of the resolute Prophets than their patience in sorrows and difficulties and patience in their dear things. He will never be satisfied by not giving me these sorrows and difficulties which He gave to the Prophets. God says : 'Keep patience as the resolute Prophets kept patience.' By God, I

shall certainly keep patience to my utmost as they kept patience. There is no might and strength except through God. (16) Once the Prophet's widow who was the daughter of Hazrat Omar and named Hazrat Hafsa said to her father : Many deputations come

to you from many distant places. You should take up decent dress and give order for delicious foods for you and for your guests. Hazrat Omar said : O Hafsa, don't you know that the family members of a man know his condition best. She said : I know it. Hazrat Omar said : I ask you again. Don't you know how the Prophet and his family members lived during his Prophethood. If they enjoyed breakfast, they remained hungry at night, and if they enjoyed food at night, they remained hungry at noon. I ask you in the name of God : Don't you know that until the victory at Khaibar the Prophet and his family members could not enjoy dates. I ask you in the name of God, don't you know how the Prophet disliked the keeping of food in his basket for his use, so much so that the colour of his face in that case became changed. Then he took the food from the pot and placed it on the ground. I ask you again in the name of God : Don't you know that the Prophet used to sleep on a double folded blanket. I prepared for him one night a bed four-folded and he slept thereon. Rising from sleep he said : I could not pray Tahjjud (night) prayers as I slept on a four folded blanket. Make it two folded as on the previous occasions. I ask you again in the name of God : Don't you know that the Prophet once kept his wearing cloth for wash. Then Bilal called him for prayer, but he found no such cloth as he could wear and come out therewith for prayer. After it was heated by the sun and dried up, he wore it and came out for prayer. I ask you again in the name of God : Don't you know that a woman of Jafar tribe gave two pieces of cloth one sheet and one Tahband-for the Prophet and sent one piece in advance. He covered his waist with one end of that piece and back with the other end and prayed in that condition.

Thus Hazrat Omar began to question her. At this Hazrat Hafsa began to weep. Hazrat Omar also began to weep and raised such a loud shriek as appeared to have taken away his life. Then Hazrat Omar said : If I do not tread the path on which my two predecessors, the Prophet and Abu Bakr, have treated, I would be destroyed and perish. By God, I would keep patience at the firm conduct of life, so that I may get eternal rest along with them.



(17) The Prophet said: Some Prophets before me were tried by poverty. They had nothing but a wearing apparel. Some of them expired being bitten by lice. Even this was dearer to them than your wealth.

(18) The Prophet said : When Moses came to a well at Madain, there appeared on his stomach the signs of vegetables owing to his thinness. The Prophets chose this way of life. They were most informed of the creations of God and more experienced of the path leading to success in the next world.

(19) When this verse was revealed "Those who hoard up gold and silver and don't spend them in the way of God etc." the Prophet said : May gold and silver be destroyed. We said : O Messenger of God. God prohibited us from hoarding gold and silver. Then what thing shall we hoard? The Prophet said : Anyone of you shall take to remembering tongue, grateful heart and a chaste wife, so that they can help you in the affairs of your next world.

(20) The Prophet said: God throws three disasters on a person who loves the world more than the next world. (1) He meets with such anxieties in mind as never go out of it, (2) He meets with such want as never go. (3) He has got such greed which is never satisfied.

(21) The Prophet said : The faith of a man does not become perfect who does not love to remain unrecognized more than his greed to become known, and whose wish to get less does not become dearer than his greed to get more.

(22) The Prophet Jesus Christ said : The world is like a bridge. Pass over it and don't make habitation on it. He was asked : O Prophet of God, if you had ordered us to construct houses of worship it would have been better. He said : Go and construct houses on that water. They said : how will the houses stand over water. He said : Then how will your worship remain in order having love of this world in mind.

(23) Our Prophet said : My Lord presented before me the places of Mecca filled up with gold. I said : O my Lord, I don't want it. What I want is that I should remain hungry one day and take food next day. I would pray to you on the day when I shall

remain hungry and I would praise you and give you thanks on the day I would take food.

(24) The Prophet said: One day the Prophet began to walk on foot with Gabriel with him. He ascended on a lofty place and said to Gabriel: O Gabriel, by one who sent you with truth, the family

members of Muhammad could not have this evening one handful of wheat or maize. Hardly had he uttered it, he heard such a loud voice from heaven that caused his heart tremble. The Prophet said : Has God ordered for resurrection ? Gabriel said : That is not so. When he heard your voice. Israfil came to you and said : God sent me down with all the treasures of the world on bearing your complaint and to present them before you. If you wish, I would come to you with mountains of jewels, emeralds, gold and silver. Inform me whether you want to be Prophet with the kingdom of this vast world with all its seas or to be a Prophet and a servant. Gabriel hinted at the Prophet to be humble before God. The Prophet said thrice : I wish to become a Prophet and a servant.

(25) The Prophet said : When God wishes good of a servant. He gives him renunciation of the world, desire for the next world and insight into his defects and sins.

(26) He said : Take to world renunciation God will love you. He said : He who wishes that God should give him wisdom without education and guidance without a guide, should take recourse to world renunciation.

(27) He also said : He who desires to go to Paradise, should hasten to good deed and he who fears Hell should restrain himself from passions. He who hopes for death, should give up pleasures. He who adopts renunciation in the world takes his dangers and difficulties easy.

(28) Our Prophet and Jesus Christ said : Four things can be acquired with difficulty—(1) silence with primary divine service, (2) modesty. (3) excessive remembrance of God (4) and satisfaction with little.

Sayings of the sages. A certain companion said : We have followed every action, but we found nothing more meritorious than world renunciation. (2) Hazrat Omar said : World renunciation brings peace of mind and body. Hazrat

Wahab-bin-Monabbah said: Paradise has got eight-doors. When the dwellers of Paradise will be advancing towards those, the door-keepers will say : By the honour of our Lord, none shall enter Paradise except those who renounced the world and those who loved Paradise. The saint Eusuf bin-Asbat said : I desire three virtues from God—(1) when death comes to me, I may not

die possessing a single coin, (2) I leave no debt. (3) and there remains no flesh in my bones. God granted him these three things. The saint Amer-bin- Amir said : Jesus Christ used to wear woollen cloth and eat leaves and forages. He had no son to die and no house to be destroyed and he used not to hoard for tomorrow. He used to sleep where his night came. The wife of saint Abu Hazem told him one day : The winter has come now and we required now food, cloth and fuel. Abu Hazem said to him : These things are necessary no doubt, but more necessary are our death, resurrection, waiting before God for judgment and then entry into Paradise or Hell. Hazrat Ibrahim-bin-Adham said: We have covered over minds by three screens. Certain faith will not open them till the screens are removed—(1) to feel pleasure for the things in possession (2) to feel sorrow for not having something. (3) and to be delighted on hearing praises. If you feel pleasure for the things in possession at present you will be greedy. If you feel sorrow for the past things, you will be dissatisfied and for that you are to be punished. If you are delighted at hearing praises, you love self praise which destroys your divine service. Hazrat Ibn Masud said : Two rakats of prayer of a man who renounced the world is better than the divine service of an honest worker for his whole life and the former is dearer to God. A certain ancient sage said : The gifts of God that will come to us in future are greater than the past gifts of God on us. It seems that he said this looking at the following Hadis: Surely God saves His believing servant from attachment of the world as you save your patient from food and drink and fear these things for him/ When the patient understands this, he knows also that the gift of health is more valuable than the gifts from which he has been deprived. If they are given to him, his ailment will increase. The saint Sufiyan Saori said : The world is a temporary abode and not an eternal abode. This world is an abode of sorrow and not of happiness. He who knows it does not become satisfied with his fortune and dissatisfied with his misfortune. The saint Sahal Tastari said : The worship of a worshiper cannot turn out to be with sincere faith for God till he becomes free from four things-hunger, want of cloth, poverty and disgrace. The great saint Hasan Basari said: I saw many such

persons and was associated with many such persons who did not become happy at the advent of wealth and sorrowful at its loss. It was more trivial thing to them than earth. Among them there were persons who lived up to 60 years without cloth to put on.

without utensils for cooking, without bed for sleep and no order was placed for delicious food. When night came, they used to stand on their legs, prostrate over their faces, let tears to flow down their cheeks from their eyes and talk secretly with their Lord for their salvation. When they worshipped, they became humble in expressing gratefulness and prayed for its acceptance. When they committed sins, they became sad and prayed for forgiveness to God. They remained always in that condition. By God, they were also not free from sin and got no salvation without God's forgiveness.

### THREE STAGES OF RENUNCIATION

(1) First stage. This is the first and the lowest stage of renunciation. Such a man withholds his hand from a work which has got no connection with religion but cannot free himself completely from attachment of the world. He tries to keep his mind aloof from worldly things and makes such efforts.

(2) Second stage. The second and the middle stage of renunciation is like that of a man who gives up one coin for getting two, and he thinks that there is value of the coin he gives up, but still more valuable are the two coins he hopes to get in future.

(3) Third stage. This stage of renunciation is highest as in this stage, a person gives up his world in preference to the next world, even he forgets renunciation as he takes the world as nothing. He is like a person who gives up copper to get gold and does not think it a change.

One Example. He who renounces the world for the next is like a person (to a man experienced in spiritual illumination) who meets with a dangerous dog in front of the royal palace. He throws a bit of bread before the dog which began to eat it. In the meantime, he enters the palace and takes up the affairs of administration in his hand as a minister. The devil is a dog in front of God's palace. Throw the world to him and enter the

palace. If a man is given an age of one hundred years and abundant wealth and treasures of the world, these things are insignificant to him in comparison with the everlasting happiness of the next world, as a bit of bread is insignificant in comparison with an empire of the world. There can be no comparison of a thing which has got no end with that thing

which has got an end. The world will end though it is prolonged for thousands of years. Earthly pleasure can not be compared with the everlasting pleasures of the next world. Life is short and mixed up with pleasures and sorrows of this world. So where is its comparison with the ever lasting happiness of the next world?

There are also three classes of renunciation in consideration of getting something better. One class of renunciation is the lowest and that is the renunciation to save oneself from the punishment of Hell and other punishments such as severity of accounts, danger of bridge etc. The second class of renunciation - is to get rewards of paradise, its pleasures and happiness. The third and the highest class of renunciation has got no object except to meet with God and to get His pleasure. It is adopted neither to ward off punishment of Hell and other punishments, nor to get the pleasures and happiness of Paradise, but to get His love and pleasure. This is true Tauhid. He thinks that to do divine service except with the above motive is to set up partnership with God. This is the renunciation of the lovers who are called Aref. Don't think that when the dwellers of Heaven will meet with their Lord, the thoughts of Hur, Gelman, buildings etc. will find any room in their minds.

-Stages of renunciation in consideration of the things given up. (1) The first stage is that except God all things should be given up. (2) The second stage is to give up what helps passion. Such a person gives up the necessary things of passion, such as greed, anger, pride, name and fame. (3) The third stage is to give up the causes of riches and name-and fame. (4) The fourth stage of renunciation is to give up learning, power, wealth and fame. If riches are increased, money is hoarded. If causes of fame increase, the object of knowledge and power becomes to captivate the minds of the people. The meaning of fame is to conquer the hearts of men and to spread lordship over them. God in one verse mentioned seven things of the world as endearing to men—women, (Children, hoarded gold and silver, best horses,

quadrupeds and corns and crops. These are the things of the world. God also says : This world's life is nothing but pride in sports, adornments, mutual boast and increase of men and money. /Then he says : For those who restrain themselves from passion. Paradise is their resort. In other words, the meaning of ^renunciation is to turn their minds from all pleasures of passion.

Whenever you turn your mind from the pleasures of self, you will then turn away from living forever in the world. Your hopes will then be short as the pleasures of the world are but short-lived. For this reason, when they were ordered to fight in the way of God, they cried out : O our Lord, we have been ordered to fight. If you give us a short time, it will be good. God says : say, the wealth of this world is very insignificant. At this time, those who renounced the world were recognised from those who were hypocrites. The former loved God and hence they stood like a solid rock in the way of God and wished to have the status of martyrs. Even Khalid-bin-Walid who died in his home said : I have played many times with my life, fought many battles to be a martyr, but to my ill luck I was not favoured with martyrdom. Now I am dying aged like an ordinary man. When he died, eight hundred wounds were found in his body. Such was the condition of faith of the truthful.

The hypocrites who fled from the battle field met with the following revelation : The death from which you flee away will surely overtake you. They preferred life to martyrdom, preferred a bad thing instead of a good one, misguidance in place of guidance. They did not make profit in their profession nor did they find guidance. As to those who did divine service with sincere mind, God purchased from them their lives and properties in exchange of Paradise. They received good news of everlasting happiness in exchange of their sacrifice of happiness of 20 or 30 years.

These are the meanings of world renunciation. The saint Wais Kami said: When a person of world renunciation comes out in search of something renunciation goes out from him. He also said : The meaning of renunciation is to give up search for something. He hinted at the search for livelihood. One expert in Hadis said : To work according to one's free will is world. Renunciation is to follow knowledge and Prophet's Sunnah. The first & Wy of world-renunciation is to turn away from what is not useful for the next world. The saint Hasan Basri said : When a world denunciator sees anybody, he says to him : You are better than myself. One sage said : Renunciation means to search for

lawful things. The saint Eusof-bin-Asbat said : He who is forbearing in siprows and difficulties, gives up the coveted things and eats lawful food adopts the basis of renunciation. Thus there are different sayings of different sages. But the saint

Abu Solaiman Darani said : I heard many sayings of many sages about the meaning of renunciation, but the meaning of renunciation according to my opinion is to give up what keeps you away from God. Then he recited the verse: None but he who comes to God with a sound mind will get salvation—26 : 89. He said that the meaning of sound mind is that mind which has got not thought excpet God. According to him renunciation can be classed into three—obligatory, optional and safe.

Ibrahim-bin-Adham said : To take recourse to renunciation from unlawful things is obligatory, from greed of lawful things is optional and from doubtful things is safe. Imam Malek once was asked : What is renunciation. He said : Taqwa or God fear. There is renunciation regarding wealth and riches. There are different stages about them. The highest stage is the renunciation of Jesus Christ. He used once a piece of stone at pillow. The devil came to him and said : Have you renounced to world. Jesus Christ said : What thing of the world have you found in me ? The devil said : You have taken a stone under your head for comfort At this he cast off the stone and said: Take what I have thrown for you.

It is said that Hazrat Ihya used to wear jute bag. By wearing thin and soft cloth, he might have felt joy and his passion satisfied. Some places of his body were wounded owing to use of rough bag. His mother saw this and adviced him to take robe of wool. When he did this, God revealed to him: O Yahya, you have preferred the world. He began to weep at this, threw off the woollen gown and again took to jute bag.

The sage Ahmed said that the renunciation of Wais Karani was real. He used to sit in jute bag.' Jesus Christ once enjoyed the shadow of the wall of a person. When the owner of the wall removed him from that place, he said: You have not removed me but God being dissatisfied removed me from this shade of your wall which I was enjoying.

**RENUNCIATION OF NECESSITIES OF LIFE:** -The necessities of livelihood are limited, but the things which are not encessary are unlimited. So discusion of necessary things is

necessary. There are six kinds of necessary things—(1) food. (2) cloth, (3) house, (4) furniture (5) wife, (6) wealth and honour.

(1) Mod: Lawful food is necessary for a man so as to keep his backbone erect, but it has got varieties and dimensions. To

restrict them is renunciations. There are three stages of renunciation regarding time. The highest stage is to remain satisfied with that quantity of food which keeps the backbone erect. What he gets for day time, he does not store it up for the night. The second stage is to store food grains for 40 days and the third stage is to store them for one year. Those who are weak in renunciation-adopt this course. He who stores up food grains beyond one year can hardly be called one who renounced the world.

Quantity food: The highest stage of renunciation regarding quantity is to eat one-fourth of a seer of food, the middle stage is half a seer and the lowest stage is one seer during the whole day and night. One seer (one Mud) has been fixed as expiation of sin to be given to a poor man. Beyond this, belly is worshipped.

Kinds of food: The lowest stage regarding kind of food is bread of maize which is absolutely necessary for life. The middle kind is bread of wheat and other corns and the highest kind is bread of sifted wheat. Beyond this, there is luxury, such as bread of sifted flour, shuji etc. The lowest kind of curry is of vegetables with salt or condiment and the middle kind is with oil and edible things and the highest kind is with meat of all kinds, once or twice a week. If it's continued for the whole week, it goes out of the last stage of renunciation.

Time of food: The lowest stage of renunciation is to take food once only during the whole day and night which is nothing but fasting. The middle stage is to keep fast with a drink only at night or with food at night with no drink. The highest stage of renunciation is to keep fast consecutively for three days or more.

Habit of sages regarding quantity of food. Hazrat Ayesha said : There came a time upon us when for want of oil there was no light for 40 days in the house of the Prophet and for want of food there was no fire... She asked : With what thing would he then sustain his life ? Ayesha replied : With two black things—dried grape and water. It appears from this that he give



up then meat and even vegetables. Hazrat Hasan Basri said : The Prophet used to ride on asses, wear coarse woollen cloth shoes, lick up his fingers after meal take meal on the ground and say : I am a mere slave. I take food just as a slave takes and sit just as a slave sits. Jesus Christ said : I speak to you with truth, he who

seeks garden of Ferdous should take bread of husk and sleep with dogs in the neighbouring place. The saint Fart said that the Prophet after his arrival at Medina could not eat bread of wheat consecutively for three days. Jesus Christ said: O the children of Israil, drink pure water and eat bread of maize and leave bread of wheat as you are unable to express gratefulness to Him. When the Prophet came to Qubba, the inhabitants came to him with drink of milk mixed with honey. He took the pot, threw it down and said : I don't make it unlawful but I leave it being modest of God.

The sage Ibn Razi said: A true world renunciated man eats whatever he gets wears what covers his private parts and lives in a place wherever he gets. The world to him is a prison grave is his bed, loneliness is his companion, lesson is his thought, Quran is his object of discussion. Lord is his friend, renunciation is his companion, sorrow is his condition, shame is his sign, hunger is his curer, wisdom is his word, earth is his bed, God fear is his provision, silence is his jewel, patience is his hope. God-reliance is his attribute, intellect is his proof, divine service is his profession and Paradise is his object-if God wishes.

(2) Second necessary thing-cloth. The highest renunciation is to put on such cloth as protects heat and cold and covers private parts. One piece of cloth is sufficient for cover. The middle stage of renunciation is to put on one long shirt, one cap and one pair of shoes and the lowest state of renunciation is to put on the above things together with an handkerchief and one trouser. Beyond this, one goes out of renunciation. The condition of a world renounced man is that if he washes one cloth, he will not have a second piece to put on, rather he will sit within his room naked. When he has got two shirts, two trousers and two handkerchiefs, he goes out of the state of renunciation.

**KINDS OF CLOTH:** The highest renunciation is to put on coarse rag or jute, the middle stage is wool cloth and the lowest stage is coarse cotton cloth. Time of cloth. The world renounced man will put on such cloth as is durable for one day at least to one

year at most. Even some of them put on leaves of trees to cover their private parts even though these leaves dry up. The middle course of duration is one month. The cloth which lasts for more than one year is against renunciation.

Examples of the Prophet and his companions. Abu Bordah said that Hazrat Ayesha took out one blanket and one coarse wearing cloth and said that the Prophet expired within these two clothes. The Prophet said: God loves the man who puts on what he gets and does not differentiate. He also said : God is dissatisfied with one who takes his dress for name and fame even though he is the beloved of God, till he takes it off. Once the Prophet purchased a cloth costing four dirhams. His two clothes (wearing cloth and blanket) were valued at ten dirhams. His Tahband were four and half cubits long. He purchased once one Tahband for three dirhams. Sometimes he put on two white shamlas made of wool called gown. Sometimes he put on two clothes of the same kind. Sometimes he put on two coarse sheets made of Yemen. The Prophet had a long shirt. Once the Prophet put on a silk cloth of yellow colour made of Sandaush of the value of two hundred dirhams. The companions touched it and said with wonder : O Messenger of God, this cloth has descended to you from Paradise. This dress was presented to the Prophet by the Emperor Mukaokis of Alexandria. He wished the Prophet to be dressed therewith. He put it on and then took it off and sent it to a non-believer with whom the Prophet had cordial relations. Thereafter he made silk dress unlawful. Once the Prophet put on a gold ring. Thereafter he put it off and made it unlawful for males.

Once the Prophet put on a long shirt and said his prayer. After the prayer, he said : This cloth having embroidery turned away my mind. Take it to Abu Jaham, give it to him and take his blanket in its place for me. Once the laces of the shoes of the Prophet grew old and he took new laces and therewith he prayed. After the prayer, he said : Give me the old laces and put off the new ones, as during the prayers my attention was drawn towards the new laces. Once he put on a gold ring and began to deliver khutabah (sermon) on a pulpit. Suddenly his attention was drawn towards the ring. He put it off at once and said : I should not keep one eye towards the ring and one eye towards you.

Once the Prophet was given a new pair of shoes. He was delighted at it and said in prostration : It appears to be good in my eyes. For this I feared and fell in prostration before my Lord. Then he came out with it and gave it to a poor man he found first

on the way. Once a long gown of leopard's skin was prepared for the Prophet. He put it on and said : How fine, how soft! See to it. Then a wild Arab got up and said : O Messenger of God, gift it to me. He gifted it to him and ordered for a fresh gown. During its use, he died.

Once the Prophet went to his daughter Fatema who was then turning round a grinding mill. He had then in his person a cloth made of camel's hairs. The Prophet saw this condition of Fatema and began to weep and said : O Fatema, you are having this suffering to be blessed with everlasting happiness. At once the revelation came: Soon your Lord will give you such things as you will be pleased therewith. The Prophet said : My highest Lord informed me about my people the pious among them will see the amount of the grace of God and will become glad openly and weep secretly fearing His punishment. Their burden on the people is light but their burden on them is heavy. They put on old cloths and follow those who have renounced the world. Their bodies are in their world, but their minds keep near the Throne.

These are the practices of the Prophet regarding dress. He left instructions to his followers to follow him, as he said : He who loves me shall follow my ways of life. He also said : You should follow my ways and after me the ways of the rightly guided Caliphs. Hold it first with your front teeth. God said : Say, if you love God, follow me, God then will love you.

The Prophet gave Ayesha this special instruction : O Ayesha, if you like to stay with me, give up the assembly of the rich and don't leave a cloth until it is stitched. Twelve stitches were found in the shirt of Hazrat Omar some of which were of hides. Once Hazrat Ali purchased a piece of cloth worth three dirhams. Its sleeves were long and therefore he tore it off and said: All praise is due to God who gave me to put it on out of kindness. The saint Sufiyan said : Put on such cloth as would not meet with disgrace from the learned and the illiterate. He said : If any poor man passes by me while I pray, I think it my duty to pray for him. If at that time any worldly man passes by me with arms. I become

displeased with him and I don't think it my duty to pray for him. An ancient sage said : Put on such cloth as therewith you can mix with the people in market and use not such cloth as attracts the attention of the people.

The saint Abu Solaiman Darani said : There are three kinds of cloth—one kind of cloth is purely for God and that covers the private parts, one kind of cloth is for passion as passion wants soft cloth and another kind of cloth is for beauty of dress. Some sage said : The religion of one whose cloth is thin is also thin. Most of the Tabeyins used cloth of the value of 20 to 30 dirham. Special people used to wear only two cloths—one Tahband and one Pirhan. The Prophet said : To wear torn cloth is a sign of renunciation. He also said : It is the duty of God to store up the dress of emeralds of Paradise in a box for one who adopts modesty having had means and gives up fine dress to seek the pleasure of God. God revealed to one of the Prophets : Tell my friends not to wear the dress of my enemies, not to enter the paths of my enemies or else they will be my enemies like My enemies.

Rafe bin Khadiz said when he found Bashar-bin-Merwan delivering a sermon on the pulpit : Look to your ruler. He is delivering sermon to the people with the dress of sinners on his person. He put on thin fine dress. Once Abdulla-bin-Amer put on a valuable dress and was discussing with Abu Zarr about world renunciation. Abu Zarr put a whistle in this mouth and was making sound. At this, Ibn Amer got displeased and complained to Hazrat Omar who said : Have you advised him about renunciation putting on such valuable dress ? Hazrat Ali said : God took promise from the leaders of guides that they would live like ordinary men among the people, so that the rich people can follow them and do not hate the poor for their poverty. When a poor man was despised for his coarse cloth, he said : This is near modesty and more fit for the Muslims to follow. The Prophet prohibited grandeurs. He said; There are servants of God who do not love grandeurs. Fuzala- bin-Obaid was Governor of Egypt. He used to walk dishevelled in hairs and bare footed. He said that the Prophet had prohibited grandieure and gave instructions to walk sometimes bare footed. Hazrat Ali said to Hazrat Omar : If you wish to stay with your two previous friends, stitch your shirt, make your wearing cloth short, stitch your sandals and eat not with satisfaction. Hazrat Omar said : Put on old coarse cloth and leave the dress of Persian and Byzantine empires. Hazrat Ali

said : He who adopts the dress of another nation belongs to that nation. The Prophet said : The dishonest among my followers will eat delicious foods search for various kinds of foods and dresses and use ornamental languages in orations. The Prophet

said : The wearing apparel of a believer hangs upto half of lower leg and there is no harm in prolonging it to the space between half of lower leg and the joints. What hangs down beyond this is in the Hell fire. On the Resurrection Day. God will not look to one who prolongs his wearing apparel. The Prophet also said : None but the fool among my followers will put on woollen cloths.

Abu Solaiman said: When God adopted Hazrat Ibrahim as friend. He revealed to him ; Keep your private parts concealed more than earth, he used to keep only one piece of cloth except Tahband. He had two Tahband, when he washed one Tahband, he put on another so that he might not remain uncovered.

Once Salman Faresi was asked: Why do you not put on good clothes? He said : Being a servant, how can I put on good clothes ? When I shall be free, God will give me such clothes as will never perish.

(3) Another necessary thing is house. There are three stages also regarding houses to live in. The highest stage of renunciation regarding habitation is not to search a separate house to live in and to remain satisfied by taking recourse to a corner of a mosque. The middle stage is to seek a separate place for one's habitation, such as a room made of date leaves or straw or similar things. The lowest stage is to live in a house made of bricks or stones or hire such a house. If it is spacious according to need and has got no grandeur within, it does not go beyond the lowest stage of renunciation. If the house is spacious and fine and its terrace is higher than six cubits, he surpasses the limit of renunciation regarding house. In other words, there is renunciation if the limit of necessity is not surpassed. The man of religion is not to exceed the necessary limit of a thing. If it is crossed, it is against religion. A house is necessary for removing heat and cold, rain, eye-sight and difficulties. The lowest limit is known and the highest limit is not to exceed the limit and if limit is exceeded, it is included within the worldly things. The sages said that after the demise of the Prophet, what came open about long hope includes fineries of dress and construction of houses

with bricks and such materials. The Prophet said : There will come a time upon the people when they will imprint upon their clothes like Yemeni shirts, Hazrat Abbas created a lofty house. The Prophet ordered it to be pulled down. One day while the Prophet was passing he found a dome in a house and said : Who

has constructed this dome ? The people named the owner of this house to him. When the owner came, the Prophet did not look at him. When he asked his companion about the displeasure of the Prophet towards him, they gave him that information.

Afterwards, the owner of the dome demolished the dome. One day the Prophet passed by that way and didnot find the dome and he was informed that the owner of the house had demolished it. At this the Prophet prayed for him.

The saint Hasan Basari said : The Prophet did not place one brick upon another for habitation and one piece of wood upon another. The Prophet said : When God wishes evil for a servant. He destroys his wealth in water and earth. Abdullah-bin-Amr said : We were once engaged in repairing a worn out house. At that time the Messenger of God was passing by that way and asked us: What are you doing ? We said: This house is about to fall down and so we are repairing it. He said: Death is faster than this.

The Prophet Noah was constructing a house of reeds. He was told: It would have been better if you have prepared a house of bricks. He said : For one who is subject to death, this house of reed is sufficient. The Prophet said : He who makes his house high without necessity, will be asked to bear its burden. The Prophet said; A man will get rewards for what he spends but he will not get any reward for what he spends in water and earth. God says : This is the abode of the Hereafter. I have prepared it for those who do not want in the world to be high or create disturbances. This means search for powers and construction of lofty places. The Prophet said : Every building will be an instrument of punishment on the Resurrection Day for its owner, but it will not be an instrument of punishment if it gives protection from heat and cold. When a man complained of the inspacious house of the Prophet, he told him : Increase its spaciousness in sky or Paradise.

At the time of going to Syria, Hazrat Omar saw a lofty building and after reciting Takbir he said : I did not think before that any man of this people will construct a building like that of

Haman, minister of Pharaoh. Pharaoh said: O Haman, burn bricks for me. It is said that Pharaoh was the first man who constructed a building made of bricks and Haman was the first man to construct of lofty building. Thereafter the tyrant kings followed him.

A certain sage of yore saw a mosque in a town and said: I saw the mosque being constructed by branches of dried palm leave and then by earth and then by bricks. There were some men who, at the time of going for pilgrimage or for joining Jihad, broke their houses and gifted them to their neighbours. When they came back, they used to construct their houses anew. Their houses were made of grass or hide and their height was equal to that of a man. Hazrat Hasan Basari said : When we entered the hut of the Prophet, we could touch its roof. Amr-bin-Dinar said : When a man makes his roof higher than six cubits, an angel proclaims : O sinner, where are you going ? The saint Sufiyan Saori prohibited looking at lofty buildings. He said: If the people did not cast their lock, they would not have constructed lofty buildings. If one looks at them, it helps that. The sage Fazil said : He who crests a building for habitation and then dies is not a greater wonder to me than one who sees it and does not take care. Hazrat Ibn Masud said : A party of men will appear who will erect earth above, keep their religion low and use unchaste women. They will pray towards your Qibla but they will die on a religion other than yours.

(4) Another necessary thing—Furnitures of Household. The highest sage of renunciation regarding this is that of Jesus Christ. He used to keep only one comb and one pot with him. One day he saw a man combing his beard with his fingers and he at once threw off his comb. He saw another man drinking water of the river with his hand and so he threw off his pot also. Such is the rule with regard to everything as a thing is used for some purpose. When that thing is not required, it returns, to him as a sort of punishment both in this world and the world next. What is absolutely necessary for him is kept within the lowest limit just as the earthen pot. The middle stage is that everything is lawful according to needs but that is kept by one piece which serves many purposes. If there is only one cup, he eats therein and drinks therefrom. The early sages used the same thing for different purposes. If things are kept in large numbers and are also valuable, the man goes out of the limit of renunciation.

Prophet's renunciation. Hazrat Ayesha said : The bed on which the Prophet used to sleep contained a pillow full of refuges of drifted dried grapes within skin. Fazil said: His bed was prepared of the sheet which he put on when it was folded twice and his

pillow was filled up with refuges of grapes covered with skin. Once Hazrat Omar went to the Prophet and saw him sleeping on a chatai mixed with dust. When the Prophet rose up from sleep, he saw prints of chatai on his both sides and began to weep. The Messenger of God asked him : O son of Khattab, why are you weeping ? Hazrat Omar said : O Messenger of God, the emperors of Byzantium and Persia are engaged in endless happiness though they are enemies of God, but you are the friend of God, His messenger and chosen servant. You are lying on this chatai mixed with dust? The Prophet said: O Omar are you not satisfied that the grandeur of this world is for them and the grandeur of the next world is for us ? Hazrat Omar said: O Messenger of God, that is true. The Prophet said: What I said is also true.

Once a man went to Abu Zarr and began to look at his house. Then he said : O Abu Zarr, I don't find any house-hold goods in your house. What is the reason ? He said: I have got a house (next world) where I send every good thing. He said : So long as you are in this house, you should keep some goods here. He said: The owner of this house will not allow me to live here further. Omar-bin-Sayeed, Governor of Hems, once came to see Omar who asked him : What properties of the world are in your house ? He said : I have got a stick by which I walk and kill any serpent I met with. I have got a bag wherein I keep my eatable things. I have got another cup wherein I eat and wherewith I wash my head and cloth. I have got a badna to make ablution. I carry water therein for drinking and for making ablution. The things beyond these are included within worldly things. Wherever I go I take these things with me. At this Hazrat Omar said : You have spoken the truth. May God shower His blessings on you.

Once the Prophet returned from a long journey, went to Hazrat Fatema's house and found a screen of varied colours hanging at her door. Fatema was then wearing two pieces of bangles of silver. Seeing this, the Prophet went away from that place without uttering a single word. Hazrat Abu Rafe afterwards went to Fatema and found her weeping. She told Abu Rafe all details and the latter asked her : Has he returned only



after seeing one screen and two bangles ? Hazrat Fatema sent Bilal with these two things and asked the Prophet that she was willing to make gift of these two things and that he might give them to whomever he would like. He said : Sell these things and

makes the price of gift to the companions of Suffa. He sold the two bangles for 2½ dirhams and gifted it to them. Then the Prophet went to Fatema and said: By my father you have done well.

Once the Prophet saw a screen in the door of Hazrat Ayesha's room. He looked at it and said : Whenever I see it, it reminds me of the world. Send it to the family of so and so. One night Hazrat Ayesha prepared a new bed for the Prophet. Before this he used to make his sheet two fold and sleep thereon. In that night, he only changed sides and could not sleep. At dawn, the Prophet said to Ayesha : Spread out my old sheet and take this bed from me. It kept me all night awake. In this way, the Prophet passed another sleepless night when he got at that time five or six dinars. In the latter part of the night, he took them and gifted them away. Hazrat Ayesha said: He then slept such a deep sleep that I could hear the sound of his nose. When he got up from sleep, he said: If I met God storing up these coins, what He would have thought of Muhammad ?

Hazrat Hasan Basari said : I saw ten companions, each of whom had only once cloth and had no cloth to spread on the earth for sleep. Whenever any one of them wished to sleep, he placed his back on the ground, placed cloth on his person and slept.

(5) Another necessary thing-Marriage. Many persons say that if one person gets married or takes several wives, he goes out of the limit of renunciation. The Prophet was the greatest of saints and- yet he loved wives. Shall we then go without marriage? The saint Aynah supported this. He said: that Hazrat Ali was the greatest among the companions but he had four wives and twelve slave girls. To us, what the saint Abu Solaiman Darani said is the correct opinion. He said : Whatever thing keeps your mind turned away from God—properties and children, is the sign of your misfortune. When women keep your mind away from God. It is better then to remain unmarried. Not to marry then is included within renunciation. But when passion runs high, to marry is compulsory. If you do not then marry, it

will not be renunciation. If one knows that his wife not keep his mind turned away from the remembrance of God, it does not go out of renunciation, as the object of marriage is the birth of children and preservation of human species. By this, merits are acquired for increasing also the followers of the Prophet. A

bachelor is like one who gives up food and drink fearing them. That is not renunciation, as to give up food and drink means destruction of body. Similarly, to give up marriage is not renunciation as it will not preserve his dynasty. So to give up marriage for forsaking conjugal joy is not renunciation. If you fear to remain busy in case of marriage of several wives, then marry only one. The saint Abu Solaiman said : There is also renunciation is marriage. That is to marry orphan girls or ugly girls and not to marry beautiful and respectable girls. The saint Junaid said : I like three preliminary things for a traveller towards religion—(1) to carry on some trade, (2) to search for Hadis and (3) to marry.

(6) Another necessary thing—Wealth and honour. Honour is obtained by capturing the minds of the people and with the help of honour, a man attains his object.

**WEALTH**—Limited wealth is necessary for livelihood. The earning man should give up earning if he has got necessary things for a day. This is the condition of renunciation. If one crosses this limit, he surpasses the ways of the Prophet and goes out of the lowest stage of renunciation. If he has got landed properties and has got no such strength as to rely on God, he may hoard for one year his necessary things and by this act he will not go out of renunciation. If he does not make a gift of the surplus things keeping the yearly things of necessity, he will be the weakest person in renunciation. The condition of renunciation is a personal affair but it is not a duty to be imposed upon family members. It is true that one should not surpass the middle course. The Prophet went out of Fatema's house seeing her screen of varied colours and her bangles, as these were adornments, not necessary things. Wealth and honour in necessary measure are not prohibited and what is beyond necessary things regarding wealth and honour is like poison and therefore injurious. Wealth and honour to ward off wants are not worldly things but are included within the next worldly things.

Once the Prophet Abraham fell in want and wanted loan

from one of his friends, but he did not give him loan. God then sent revelation to him: If you wanted it from your Friend; He would have surely given it to you. He said : O my Lord, I know that you do not love the world. I feared for that reason to invoke you for that. God revealed to him: The thing which is necessary

is not world.' So what is absolutely necessary is included within religion, but there is punishment in the next world for what is not necessary and that is the world. He who looks at the condition of a rich man and the disgrace of earning money and its hoarding and preservation, can know the punishment of wealth in this world. The least misfortune of the rich is that they leave these riches behind for their heirs. In most cases, their riches help them in the commission of sins. Therefore the hoarders in the world have been compared to the worms of silk. These silk worms weave over their bodies first and do not find any way out of them and for that they die and perish owing to their actions. He who is busy with the world is exactly like that. He is confined by his riches, name and fame, family, children, pleasure of his enemies and displeasure of his friends and other things of the world. If he wants to go out of the world, he can't do it and finds himself confined. If any dear thing goes out of his hand, he as it were meets with death. Thereafter the angel of death one day separates him completely from his dear things. He snatches him catching hold of the sinews of his heart but the dear things of the world draw him towards the world. If he dies in such a condition, he becomes like a person whose body is split up by saw. Hazrat Hasan Basri said : I saw 70 soldiers of Bad. They renunciated lawful things more than what you renunciated from unlawful things. In another narration : They enjoyed more happiness in their disasters than what you enjoy in your solvency and sufficient means. If you had seen this, you would have termed them mad. If they had seen your pious men, they would have said : These people have got no connection with religion. If they had seen your sinners, they would have said : They have got no faith in the judgment day. If any lawful thing reached any one of them he did not accept it and said : I fear the destruction of my heart. He who had heart feared the spoiling of his heart. God gave information about those whose hearts have been spoiled by the attachment of the world : They are satisfied with this world's life and are heedless of My orders. God says : Don't obey those who have made their hearts heedless of Us and followed their low desires. God said : Turn away from those who turn away from My remembrance and who don't wish but this world's life.

The run of their wisdom is this.

Once a man said to Jesus Christ : Take me as your companion in your journey. Jesus Christ said : Gift your wealth

and then come to me. He said: I can't do it. Jesus Christ said : It is a wonder for a rich man to enter Paradise. A certain sage said : At the time of sun-rise four angels, two in the east and two in the west, proclaim every day by four different proclamations. One angel in the west proclaims : O seeker of God, go forward. O seeker of evil, stop. Another angel says : O God, give good rewards to the charitable man and destroy the miser. One angel in the east says : Birth is for death and building is for destruction. Another angel says : Eat with satisfaction for heavy account and enjoy.

**SIGNS OF RENUNCIATION:** There are three internal signs of renunciation—(1) Not to be delighted for the things in present possession and not to be sorry for what is not in possession. God says : In order that you may not be grieved for what missed you and not be joyful for what you have got.' Rather you should do the opposite. Be sorry for having possessed wealth and be delightful for not having possessed it. (2) The second sign of renunciation is that to him, his praiser and defamer are equal. He does not feel delighted if he hears his praise, and sorry if he is defamed. (3) The third sign of renunciation is to establish love with God and make divine worship predominant in mind. The love for this world and love for God are two things which are like water and air in a pot. When there is water in a pot, air goes out as these can not remain together. He who establishes love with God remains engaged in that and turns away from other works. For this reason, some sage was asked : How far has renunciation taken you ? He said : Up to the love of God. Love of God and love of the world can not remain together. A person of Marfat said : When faith has connection with the outer surface of mind he loves both this world and the world next and works for both. When faith stays within the innermost heart, he hates the world and does not work for the world. For this reason, Hazrat Adam prayed : O God, I seek from you such faith as remains in the innermost recess of my heart. The saint Abu Solaiman said : He who is busy with himself, keeps away from human society. This is the stage of Arefin. Ibn Hawari said : I asked Ibn Solaiman : Was Daud Tai a worldly renounced man ? He said : Yes, he was I

said : I heard that he inherited from his a father twenty dinars which he spent during 20 years. When he hoarded the dinars how was he a worldly renounced man ? He said : You think that he reached the limit of perfect renunciation, but there is no limit to

renunciation. A man has got multifold natures and renunciation is not complete till he is free from those natures. The last limit of renunciation is to give up everything except God, such a person will not vtse even a stone as pillow as Jesus Christ did. So the sign of renunciation is that poverty and solvency, honour and dishonour, praise and defamation are all the same to him. This is the result of predominance of God's love in a person.

Ihya-bin-Moaz said : To gift away what is in possession is the sign of renunciation- Ibn-Khafif said : I one finds peace of mind on the loss of a thing, it is the sign of this renunciation. Abu Solaiman said : Sufi cloth is one of the signs of renunciation. Sufiyan said : Little hope is the sign of renunciation. Nasrabazi said : A worldly renounced man is a sojourner in the world and an Aref is a sojourner of the next world. Ihya-bin-Moaz said : There ar three signs of renunciation (1) to work without connection, (2) to talks without greed (3) and to seek honour without power. He said: He who adopts renunciation gives you smell of condiment and mustard oil, but an Aref or gnostic gives you smell of camphor and otto. A man asked them: When shall I enter the shop of Godreliance, wear the apparel of renunciation arid keep company with the worldly renounced men ? He said : To sit with them is foolishness till you reach to stage when your belief of certainty does not become weak if your provision for three days is cut off. He said : The world is like a newly married girl. She goes with one who wants her. He who renounces the world makes his face black, shaves hairs and wears torn cloths, but a gnostic remains busy with God and does not do these things. The saint Sarri Sakti said : I travelled all the ways of renunciation. I got from it what I wanted but I could not earn renunciation living in the society of men. The sage Fazl said: God kept all the evils together in a house and made its key the love of the world. He placed all good in a house and made its key world renunciation.

## TAWHID AND TAWAKKAL

Tawakkal or God reliance is a stage of religion and a state of progress of the believers. Rather it is the highest state of those who are near God. The knowledge about God reliance is very subtle and the cause of it is that if one looks at the causes and ingredients of an action, he sets up partnership with God. In other words, if a man believes that anything has got power over the actions of a man, he can't be counted as a true monotheist. On the other hand, if the intermediary causes are deducted, it is casting aspersion on the Prophet's ways and dishonour on Shariat. If one disbelieves the causes of an action there is misuse of intellect and as such one is drowned in the abyss of ignorance, so the real meaning of God-reliance is every subtle. The meaning of God reliance is intellect Shariat and Tauhid, the intermingling of three elements in a proportionate manner.

## MERITS OF GOD-RELIANCE

Quran : If you are believers rely on God—5 : 23. God says : Persons of God reliance rely on God. (3) God says : God is sufficient for one who rely on God—3 : 65. (4) God says : Surely God loves those who rely on Him—3 :159. He who reaches this stage is loved by God who is his surety. God protects one for whom God is surety. He loves him and protects him. (5) God says : Is not God sufficient for His servant ? He who searches for sufficiency from other than God has got no reliance on God and knows the above verse as false as this verse was questioned for reply with truth. (6) God says : Has not a time come over a man when he was not a thing to be mentioned ? (7) God says : He who relies on God, God is most powerful and wise. He is so powerful that He does not put one to disgrace who comes to His refuge and He does not destroy him who comes to His care. He is so just that he who relies on Him does no reduce or destroy his efforts. (8) God says : What you worship besides God is mere servants like you. In other words, all things other than God have got needs like you. (9) God says : What you worship besides God has got no power to give you sustenance. So search sustenance from God and worship Him only. (10) God says : All hidden treasures of heaven and earth are only for God, but the hypocrites do not

understand. (11) God says: He conducts every affair and nobody intercedes except with His permission.

Hadis—(1) The Prophet said : I saw all of my followers at the time of pilgrimage. I saw my followers filling up all plains and mountains. I was asked : Are you satisfied. I said : Only 70,000 Muslims will go to Paradise without account even though their numbers are many. He was asked : O Messenger of God, who are they ? He said: They are those who do no work looking at good or bad signs, who don't rely on spells and charms and rely only on their Lord. The companion Okasha stood up and said : O Messenger of God pray so that I may be one of them. The Prophet said : O God, make him one of them. Another companion stood up and said : Pray so that my be one of them. The Prophet said : Okasha kept you behind and went forward. (2) The Prophet said: If you can rely on God with due reliance. He will provide you with sustenance in such a manner as He provides birds and beasts. They leave their nests early in the morning and return in the evening filling up their bellies. (3) The Prophets said: He who returns to God after cutting off all connections, God is sufficient for him in his every action and He provides him from such a source which is beyond his conception. He who is addicted to the world, God hands him over to the world, (4) The Prophet said : He who is pleased in not depending on men should hold fast more to what is near God than what is near men. (5) It has been narrated that when the family members of the Prophet became hungry, he used to say : Stand up for prayer. He used to say: My Lord ordered me only for this, God says : Enjoining family members for prayer and stand steadfast to it. (6) The Prophet said: He who takes refuge to enchantment and charms does not rely on God. (7) It has been narrated that when the Prophet Abraham was thrown into the fire, Gabriel said to him: Have you got any necessity ? He said : I ha ve got no necessity from you God's word is sufficient: God is sufficient for me and how good is He as an object of refuge, when arrangements were being made to throw him into fire, he informed Gabriel of this. God then sent to him revelation : Abraham is he who fulfilled his promise—53 : 37. (8) God revealed to David, O David, there is no such a man

who seeks refuge to Me after forsaking the refuges of all men that I will not find out a way to save him even though all in heaven and earth stand against him.

Sayings of sages. Sayeed-bin-Zubair : One scorpion stung me. My mother took oath from me that I must go to a charmer and heal myself. I stretched out my hand which was not stung to the charmer. Ibrahim Khawas read this verse : Rely on One who is ever-living and who will not die. He said : Is there any refuge to men after this verse ? (2) Some one said to a sage in his dream: He who relies firmly on God seeks his own sustenance. (3) A certain sage said : Search for livelihood should not divert you from compulsory duties or else the affairs of your next world will be spoiled. You will not get wealth except what has been destined for you. (4) Ishaq-bin-Muaz said : When sustenance comes to a man without asking, it is a proof that sustenance gets orders to search for man. (5) Hazrat Ibrahim-bin-Adham said : I asked a certain Christian monk : Wherefrom do you get your livelihood ? He said : It is not known to me, but I ask my Lord wherefrom He gives my provision. (6) Hasan-bin-Haram asked the saint Wais Qarni: In which country do you order me to live? He hinted at Syria, Ibn-Haram said : How shall I earn my livelihood there ? Wais Qarni said : Alas for one who has got doubt in mind and who does not get any benefit from advice. (7) A certain sage said : When I am satisfied with God as agent, I got guidance to all good.

WHAT IS TAUHID? Know O readers, that God-reliance is a door out of the doors of faith . All the doors of faith are not kept in order except with knowledge, condition and action. Out of these three elements. God-reliance is born. Knowledge is the basis, action is its fruit. Another name of conditions is God reliance. It is called faith in dictionary, as the meaning of faith is corroboration. What is corroborated by heart is called knowledge. If it is firm, it is called certainly of faith or sure faith. It has got many doors, but it is placed on two doors—(1) Tauhid and God reliance.

TAUHID MEANS— (1) To believe that there is no deity but God, He is one, there is no partner for him, (2) to believe in His power and (3) to believe in His kindness and skill. The faith of one is perfect who believes that there is no deity but God, He is



one, there is no partner for Him, there is His sovereignty, all praise is due to Him, He is powerful over all things. This is the basis of God reliance. In other words, Tauhid is a vast ocean which has got no limit.

**FOUR STAGES OF TAUHID:** The first stage is like outer cover of a coconut, the second stage is the inner cover of a coconut, the third stage is the kernel of a coconut and the fourth stage is the oil of the kernel. The first stage of Tauhid is to utter by tongue "There is no deity but God". The second stage is to confirm it by heart. The third stage is like kernel which can be seen by inner light or by way of Kashf. This is the stage of those who are near God. The fourth stage is like oil in kernel. He sees nothing but God. This is the stage of the truthful or it is called Fana-fi-Tauhid or to lose oneself in Tauhid. Even he forgets himself. In the first stage, a man is saved from sword by uttering only Kalima Tauhid. In the second stage, he believes the internal meaning. Such a class of the faithful are saved from the punishment of the next world. In the third stage, he sees nobody except God as the cause of action and the fourth stage is the utmost limit of Tauhid. In the second stage, breast is expanded by the light of Islam as God says. God expands the breasts of one for Islam whom He wants to guide. God says: He whose breast God expands for Islam remains upon light from his Lord.

**Question.** How can one in the highest stage not see but One, the source of all actions, while he sees the heaven and earth and all the things of the material world ? How can one become many?

**Answer.** Know, O dear readers that this affair appertains to the secret mysteries of the spiritual world and it is not allowed to write these secrets. Aref said that to disclose God's secrets is infidelity and there is no connection of worldly knowledge with them. It is true that in the preliminary observation it is difficult to know many as one, but it is possible to explain them. The same thing becomes many things from one consideration and becomes one from another consideration. Body, life, hands, feet, bones etc.\* if looked at separately become many things of the same man and if looked from another angle becomes one man composed of many things. There are many persons who see the same one man but do not think of his different organs at that time. The difference between these two things is that he thinks that he saw the whole man if he sees the face only of a drowning man. So

only sight Of ah organ leads one to think that he saw the whole, man. Similarly is the case of the Creator and the created. They appear in many forms. One on one consideration, they are one and on another consideration they are many.

The first stage of Tauhid is not absolved from hypocrisy and the name of the second stage is faith which is current among ordinary Muslims. The basis of God-reliance is established upon the third state of Tauhid, as mere faith in Tauhid cannot bring the condition of God-reliance. In this stage there is belief that except God, there is no doer of actions. God created creation provision, wealth good and bad, life and death, poverty and solvency. He has got no partner. When it is clear to you, you will not look towards others. Rather you will fear Him, hope in Him, have faith in Him and rely on Him as He is singular in actions and everything besides God is subject to His discipline. You have got no authority to change an atom of the creation of God. When the doors of spiritual kingdom will be opened to you it will be clear to you, more clear than external eye sight.

The devil turns you from this stage of Tauhid to such a place where you have got doubts for two reasons. The first reason is to look at the freedom of will of man and the second reason is to look to the lifeless things, as you look to the fall of rain for growth of corns or crops, hope for rain from clouds and hope for wind for plying of boats. In these things, there is setting up of Shirk or partnership with God. For this reason, God says : When they get on board a boat, they invoke God with sincere heart, but when He takes them to the shore, they set up Shirk. This means that they say: If the velocity of hurricanes would not have come to a stand still, we would not have been saved.

He who knows the secrets, knows that the hurricane is nothing but a terrible wind conducted by One who has got control over everything. So if one considers wind as the cause of deliverance. He is like one who was arrested for murder but the king sent a letter pardoning him. The arrested man remembers pen ink and paper as the causes of his deliverance and says: Had not been these elements. I would not have been saved. So he considers these things as the causes of his safety. This is utter foolishness. He who knows that these things have got no independent will and that these things have been made subservient to the writer does not consider these elements as the

causes of his deliverance but expresses gratitude to the writer. Similarly, the sun, moon, stars, rains, cloud and other lifeless things are all subservient to God, the Almighty and All Powerful. He is the cause of everything. In fact, God is the writer and not

the king in the above instance, God says: When you shot arrows, you did not shoot them but God shot. When it will be clear to you, the devil will be despaired of you and you will reach true stage of Tauhid.

**FREEDOM OF WILL:** Now the question of freedom of will comes to you. You may question : How can you say that everything comes from God ? One man supplies you provision according to his wish. He may give it to you or may not give. He may kill you or not kill. How can you not fear him ? The answer is that the weak people commit these mistakes as do the ants. An ant sees the writing by the pen on the paper. It also sees that the front portion of the pen is making the pages black. The ant thinks that the pen is making the white paper black through mistake. It is the mistake of its sight. So is the mistake of one whose breast has not been expanded by the light of God. He does not see the ultimate Cause of all causes who is God. So he sees the writer as the agent of writing. This is extreme foolishness. Those who are experienced in spiritual things and whose inner light has been enkindled understand that God gave every atom of the heavens and earth power of speech with which they speak, and they have got such tongue by which they speak without voice. Those who are unable to hear it do not hear it. I don't mean the open ear with which voice is heard as voice is necessary for open hearing. By hearing I mean such thing which has got no letter or voice or language.

**Question :** Your explanation is a wonder which can not be grasped by intellect. So please explain it clearly to us.

**Answer:** Know, O readers, that those who have got spiritual illumination know that every atom within the heavens and earth has got its prayer which is endless and limitless. It is such a word as comes from the ocean of the words of God. God says: Had the seas been ink for praise of my Lord, they would have dried up.' The secrets of the material and spiritual world talk secretly. To disclose those secrets is abominable, rather the breasts of the pious people are like graves of the secrets. Have you seen a

trusted courtier of a king disclosing the secrets of the king? Had there been permission to disclose the secrets of everybody, the Prophet would not have said : Had you known what I know you would have laughed little and wept much. He also prohibited to disclose the secrets of Taqdir or fate. He said : When mention is

made of stars, be silent. When mention is made of fate be silent. When mention is made of my companions, be silent. The Prophet sometimes disclosed some secrets to Huzaifah. This shows that the spiritually illumined persons do not disclose them for two reasons—impossibility of disclosing secrets and limitlessness of His praise.

He who sees the writing on paper, sees the blackening of white paper by ink. (1) He asks the paper: I have seen your face white and bright but why do I find it now black? The paper says : How is your judgment that you are asking me this question ? I have not made my face black but the ink pot was filled up with ink, the ink travelled to me and made my face black. He said : you have spoken the truth.

(2) He asked the ink about it which said : You are unjust to me. I was living peacefully in inkpot but the pen forcefully took me out unjustly and separated me from my parent body. The pen is responsible for it and not myself. He said: You have spoken the truth.

(3) He asked the pen : why have you taken out ink from the ink pot and thus have done injustice to it ? The pen said : Ask the hand and fingers about it. I was a reed by the river side. The hand cut the reed by a knife, cut me off from my parent body, severed my head and dived it into ink-pot Go from me and ask it which did injustice to me. He said: You have spoken the truth.

(4) Then he asked the hand about its oppression on the pen and it said : I am nothing but a piece of flesh with blood. Have you sees a lump of flesh moving independently ? I am only a conveyance subject to order. Strength rides over me and orders me to do a thing. He said: You have spoken the truth.

(5) He asked the strength : Why are you using the hand as servant and conveyance ? The strength said : Don't rebuke me. Do you think that I have oppressed the hand riding over it? I do not move it, nor do I order it. I sleep and remain quiet till a

representative comes to me. He compels me to do a thing. The name of the representative is Will. He wakes me up from sleep and compels me to do an act. Then he said : You have spoken the truth.

(6) He asked the Will: What thing encourages you to move the strength and compels it to do the act ? The will said : Don't punish me in haste as I have got an excuse. I do not rise myself, rather I am caused to rise by the order of intellect, the messenger of knowledge. He presents me in mind and Order me : Awaken the strength. I am subject to intellect and knowledge. It is my bounden duty to obey it. I have got no way to go against it. So ask knowledge about it. He said: You have spoken the truth.

(7) He asked knowledge about it. It said : I have been imprinted on the tablet of soul and I am the light of soul. I have got no light of my own and I have been lighted. I am only a tablet set firmly in soul. I have got no freedom. Ask the pen as without pen, nothing can be imprinted.

At this time the questioner began to entertain doubt and the reply did not give him satisfaction. He said : I have passed many stages and everyone attributed responsibility on others and everyone gave satisfactory answer, but you say : The pen writes on me. The pen is a reed only, tablet is a plank only and light is but a fleck of fire. I heard in this stage light\* writing, pen etc. But I don't see them. It is a wonder to me that I hear their sound, but do not see them. Then knowledge said to him: If what you say is true, the reason is that your provision is little and your conveyance is weak. Know that there are injurious things in the path which you wish to tread. It is better to leave the Way. What has been created for a man has been made easy for him. Know that there are three hurdles in this path-material world, spiritual or unseen world and world of power and strength. Paper, ink, pen and hand appertain to this material world. The spiritual world will come after me. When you will go there in advance of me, you will reach that world. The third is a world of strength lying between this material and spiritual world. You have crossed three stages of this world-strength, Will and knowledge. This World is intermediary or means between the material and the spiritual world. The material world is easier for the path and the spiritual world is more difficult. He who walks upon the ground walks upon the

material world. He who takes a boat and embarks upon it, attibats Upon the World of strength. He who walks upon water without the help of a boat or any conveyance walks in the spiritual World. If the belief of certainty enters your mind, you

enter upon that stage as the Prophet said : Had his sure faith increased more, he would have sojourned in the air. Once a man asked Jesus Christ: Did Jesus Christ walk upon water ? the Prophet replied to the above effect.

He (who treads the path of religion) asked again : I am tired of this affair, I fear the path you showed me. I know not whether I can cross it. Is there any sign of it ? Knowledge said : It has got its sign. Open your eye and confine your eye sight towards me. If at this, the matter of pen is made clear to you wherewith the tablet on the heart is written, you will be fit for the path. He who knocks at the door of the spiritual world after crossing the world of Zabarut or strength, will find the affairs of the pen. Don't you see that the affairs of the pen were disclosed to the Prophet in his early stage ? God revealed for the first time: read and your Lord is the Almighty, who taught with the pen. Who taught what man knew not—68:1. .

Then the trader of the path of religion asked : I have opened my eyes, but I don't find the reed or tablet or anybody. Then knowledge said : What do you say ? Did you not hear that the owner of the house is not like the owner of the furnitures of the house? Don't you know that the being of God is not like the being of anybody ? Similarly His hand is not like the hand of anything of the material world. His pen is not like the pen of the material world. His word is not like the word of the material world and His writing is not like the writing of the material world. These are affairs of God appertaining to the spiritual world. The being of God has got no physique. He is not confined to any place as a thing of the world. His hand is not composed of blood, flesh and bone like that of man. His pen is not like the modest reed, his tablet is not made of plank. His pen has got no sound or letter. His writing has got no impression of ink. He who considers God like him, is dead. He who explains Him by example is a woman. You will be free from doubt if you have understood the following Hadis of the Prophet: God created Adam according to His image You will be free from doubt if you understand by this image secret attributes which can be seen with the eye of knowledge and not with the external eye. You stay then on the lofty hill. Why

do you not travel in this Way ? You will hear from the bottom of your heart what will be revealed to you and you will find guidance from the light. Perhaps you will be called from heaven as Moses was called: I am surely your Lord.

When the trader in the path of religion heard about this knowledge, he knew of his defects and was enraged at his passions and his mental fire broke out. Before this the light in his heart was dimly burning, even though it did not touch the fire. When knowledge was puffed up in his heart, his oil was enkindled. Then light upon light came to him. Then knowledge said to him: Value this moment greatly. Open your eyes, so that you may find the path. When he opened his eyes, he found the pen of God as described. It is not made of reed, it has got no head. It is incessantly writing in the mind or soul of men. He said being surprised at it: What a good thing is knowledge. I don't consider this pen as that of the material world.

He then asked the pen: O pen, you are constantly writing knowledge of many things in the soul of men, the knowledge with the help of will is giving strength and the strength is helping an action. What is the mystery? The pen said: Have you forgotten that reply you have received from the pen of the material world? It placed responsibility on hand. He said: I have not forgotten it. The pen said: My answer is like that pen of the material world. Then he said: Have you heard that God created Adam of His own image? He said: I heard it. The pen then said: Then ask the angel of my right side about me. I am subject to him and he compels me to write. So there is no distinction between the pen of God and the pen of man regarding obedience, but there is difference in form. He asked: Who is the angel by the right side? The pen said: Have you not heard this verse - The heavens are in His right hand? He said: Yes, I heard it. The pen said: All the pens of the material world are within His right hand and the angels move them.

Then he said that the right hand side is not like ours, their hands are not like ours, their fingers are not like our fingers. When he asked the angel about pen, he said: The answer from the material pen is like it. It depends on strength. Then he went to the world of power and strength and saw such a wonderful thing which is very significant in comparison with that of this world. The strength said: I am an attribute only. Ask the owner of strength and power as it is the work of the owner of power and

not of power. Then it was announced from behind the screen: He should not be asked what He does, but you will be asked what you do. He then lost his senses and when recovered exclaimed: All praise is due to Thee, I return to thee, I rely on Thee. Thou art

All powerful. I fear nobody except Thee. O Lord, expand my breast, so that I may know Thee. Remove sluggishness from my tongue, so that I may praise Thee.

Then there came the proclamation from behind the screen: Take care from the greed of praise don't go forward over the Prophet, rather return to him. Take what he gave you and forbid yourself from what he prohibited you -59:7. Say what he said to you as he said nothing about God except: Thou art pure, I can't recount Thy praise. Thou art, as thou hast praised Thee. Then he said: O God, if there is no power of tongue to praise Thee, should there be no greed of soul to know Thee? Then there came the proclamation: Be careful of treading the necks of the truthful. Return to the greatest truthful man and follow him and the companions of the Prophet who are like stars. You will find guidance from any of them. Have you not heard that He said: To be baffled in the search of My knowledge is the limit of knowledge. It is sufficient for you to be deprived of My knowledge of meeting with Me staying in front of Me. It is sufficient for you to be baffled in appreciating My grandeur.

At this time, the sojourner in the path of religion returns and finds excuse to ask him. He says to the angel on the right and to the pen, knowledge, will and strength: Take my excuse. I have first entered this city. There is fear for every first entrant. Now it is clear to me that your excuse is true and the truth has come to me vividly that He who is the master of the material, spiritual world and the world of strength and power is the Almighty God. You are subservient to His will. He is the first and the last, the open and the secret.

He is then asked: How is He the first and the last? These are contradictory terms. How is He the open and the secret? The first is not the last and the open is not the secret. He said: He is the First in comparison with the things created as all things come from Him in seriatim one after another. He is the Last in comparison with the things that will remain, as they will return from stage to stage till they return to God. That is the end of their



journey. So He is the first of the past things and He is the last of the future things. He is secret to those who are in this material world and who search Him by their five external organs. He is the Open to those who search Him in the spiritual world in their

lighted lamps of their hearts by the secret insight. This is true Tauhid and it is now clear to them that the cause of action is He.

He who does not deny spiritual world should sojourn with those who walk in the path of religion. When faith becomes firm and sure, he enters the spiritual world. When purity of soul is increased, his sure faith also increases. If a man is seen in semi-darkness very early in the morning, you can understand that he is a man. Then when the sun rises, his faith remains the same but the figure of his body becomes vivid. The believers and the owners of Kashf are like the sorcery of the sorcerers of Pharaoh and the miracles of Moses. When Moses showed the miracle of a serpent the sorcerers of Pharaoh surrendered to Moses as they saw then the real truth and said to Pharaoh: Even if you cut off our hands and feet or crucify us, we shall not swerve an inch from the truth. Thus their hearts were expanded to such an extent that they preferred death than return to disbelief. In short the truth that is established after Kashf is not changed. Similarly there is no change of Tauhid near the owners of Kashf or inner introspection. But the Tauhid which is established upon general faith is like the sorcery of Pharaoh's sorcerers. Their look is only to the external serpent.

Question: You say that the elements are also subservient. But how can man do a thing if he wishes and can not do if he does not wish.

Answer: It is said that man writes by fingers, takes breath by nose and separates water from his body when he stands in water. Thus there are three different modes or work of a man writing, breathing and separation of water. These are different works but these are the same from the stand point of dependence. (1) The first kind of man's work is natural, for instance if he places his foot in water it becomes separate. (2) The second kind of man's work is natural wilful work, such as taking breath, passing stool and urine, taking food and drink. (3) The third kind of man's work is action of strength and power, such as walking talking etc. There is no power of man in the natural works. Whenever he

stands in water or passes through the air, water or air goes away of itself. This is inevitable. The second kind of work is natural wilful work as man can not shut up his breath even after hard efforts. Therefore the will of taking breath comes automatically. Whenever a thing is heavy, it separates the lighter body and takes

its own place. So heaviness and lightness are not subject to man's Will. Similarly the wilful acts of man are not subject to volition. Similarly the acts of volition are not subject to the will of man. If a man takes a needle and shows it in order to pierce the eye of another, the latter will suddenly close his eyes, even though it is his action of will. So actions of will also occur according to the natural dictation of God's laws. The third kind of work in connection with power has got some controversy. Writing, walking, talking etc. are acts requiring strength. It is said of these actions that a man does these things if he wills and does not do them if he does not will. From this, the people understand that these are actions of volition but these are also in fact not subject to his will. The reasons are given below.

Will comes at the behest of intellect which says: This is an action profitable to you. All things are of two kinds - (1) One kind of things inform you openly or secretly that particular action is beneficial to you. (2) Another kind of things inform you after mature thoughts and efforts that a particular action is beneficial to you. The example of the first kind is that if anybody is about to throw needle in your eyes or to strike you with sword, you at once know that to remove it is beneficial to you. It is natural then that will rises with knowledge and power with will. You can then understand without any thinking that it will be beneficial to you to close your eyes. This knowledge raises will in your mind at once to close your eyes owing to will, and strength comes in your eyes to close them up. There are things however which require thinking and consideration whether it will be beneficial to you or not. If you think that it will be beneficial, then knowledge raises will which is the real will. Owing to will, there arises strength which produces an action and knowledge determines it. It determines which will be beneficial to you and which is right and which is wrong. So without the order of knowledge, will does not rise. That man is compelled to do an act means that the action comes from a foreign strength or power, and not from within himself. Action with power means that he is an object of will. It arises compulsorily at the order of knowledge or wisdom, as the action is good and beneficial. This order compulsorily arises in

mind. Fire has got the strength of burning and fire compulsorily burns. So the action of fire is guided by an external agency, but God's action is the result of absolute will. Man's action lie between these two. It means that his action is not entirely guided

by others or absolute like the action of God. Man's will and strength are guided by another. A man is the object or intermediary of God's will and power flow. He gives birth to power and will within man. For this reason, man is not completely guided by another like a tree. Hence the action of man cannot be called completely controlled This is what is called acquisition as man is the medium of the flow of God's power or intermediary path. This power flows through him according to the law of God. Hence man's action is not opposite to man's freedom or dependence. God's action is absolutely free and wilful with power. But His will and power are not subject to thinking and efforts like us.

Question: You say that intellect raises will, will raises power and power raises motion. If it is true, each is begotten by another and not from the power of God. If you deny it, what is the meaning of one coming from another?

Answer: It is not true that one comes from another. All these things depend on an original Power, the source of all powers. Only those who are perfect in knowledge can understand it. It is true that one thing is connected with another thing in a chain and that is with a condition. When there arises wisdom, then comes the will from the original power. Again intellect does not come unless there is life and life also does not come unless there is a body for life. It cannot be said that there is birth of life from body. The chain of arrangement of things is like that. God says: I have not created what is between heaven and earth out of sport. I have created both with truth. So what is between heaven and earth has been created according to a set purposes and arrangement and order. The nature of one created thing can not be changed to another. The arrangement with which a thing has been created cannot be altered. For instance, the rise of some sort of knowledge is not delayed in foetus if there is life in it and will is not delayed in case of rise of knowledge. This is well arranged plan.

Question: Tauhid and Shariat - how do they get together?

The meaning of Tauhid is that there is no doer of an action except God and the meaning of Shariat is to fix the duties of a servant. «f the servant becomes the doer of an action, how can God become the doer?

Answer: If an action has got two meanings, they are not conflicting. It is said that the ruler killed a certain man. In another meaning, it is said that the executioner killed the man. The meaning is the same as by order of the ruler, the executioner killed the man. In other words, the ruler killed the man. Similarly a man is said to do an action. In another meaning, it can be said that God does the action through the man. The meaning of His action is that He orders the action to be done and encourages it. The meaning that man does an action is that he is an object in whom He created knowledge, will and strength. So the movements of limbs are connected together with will and strength.

The power of man is connected with the power of God, as the doer has connection with cause and the discoverer with discovery: Everything of man is linked with strength and connected with the object of strength or the flow of strength. This object of the flow of strength is called the master of action. In the Quran, all the actions are sometimes attributed by God to angels and sometimes to men and sometimes to Himself. About causing of death God says: The angels will cause their death. Again He says: "God takes the life of a man at the time of his death." God says: Did you consider what crops you sow? God says: I sent down rain etc. God says: I sent to Mary My spirit or angel. He appeared to her in the form of a man -19:17. God says: I infused My spirit in to him. God says: Fight against them. He will punish them through your hands. God says: You have not killed them but God killed them. God says: You have not shot arrows when you shot but God shot arrows. This means that your shooting is not like the shooting of God. You shot as a servant, but God shot as a master. God says: Have you considered about the life germ which you drop? Have you created it or Myself? The Prophet said describing the angel of uterus: He takes the life-germ in his hand, makes it a shape and says: O God, shall it be a woman or a man? God replies to what He wishes and the angel makes figure accordingly.

The Prophet said: The angels of life and death once

quarrelled. The angel of life said: I bring the dead to life. The angel of death said: I cause the living to die. God revealed to them? Stay upon what you been entrusted with. It is I who causes death and gives life. Nobody except I can make one dead or alive.

One repentant said: I am repentant of God and not to Muhammad. The Prophet then said: This man recognised the right of one having right. He who attributes anything to God is really truthful. He recognises truth and its real nature. He who attributes everything to anything other than God is misguided. Nothing has got the existence of its own. It depends on the existence of another. In that context the former thing is void. In fact, there is no truth except the Ever-living and Ever-existing. He exists by his own attribute. He is the truth and anything besides Him is void. The saint Sahal Tastari said: O writer, there was, God but you were not. He will exist and you will not exist you say now: I exist because I exist now. You did not exist before but now you say, I exist. So whose exists at present did not exist before.

Question: Now it has been proved that everything is subject to order. So what is the meaning of reward and punishment, sin and virtue, pleasure of God and wrath of God?

Answer: Know, O readers, we have described it in the chapter of Gratefulness that good and evil occur at His command. What has been ordered for a thing must occur. It has got no failure no disobedience. Everything was written. It awaits only for time, because everything written will occur in your case and must come to pass. What will not occur, it shall not come. What will occur in your case has been made easy for you and what will not occur has been made difficult for you.

**STAGES OF GOD-RELIANCE:** The stages of God-reliance are connected with knowledge, condition and action. We have discussed about knowledge, condition is the intermediary between knowledge and action. Knowledge is the basis of condition and action is its fruit.

**MEANING OF GOD RELIANCE:** The meaning of Tawakkal or reliance is to entrust an affair to another and to believe him fully in that respect. He who is entrusted upon is called 'wakil or pleader and he who entrusts in called Moakkil or client. So sure

faith in wakil is called reliance. I shall cite an example of an wakil in case of litigation. An wakil shall have four qualities - (1) sufficient power to understand, (2) ability, (3) power of speech, and (4) sympathy and kindness for client. With regard to the first quality, he must have power to understand the places of

deception, false claim and even the minutest details. With regard to the second quality, nobody engages an wakil having no ability. He shall not flatter, shall not fear to disclose truth or feel shame or show cowardice. With regard to the third quality of power speech, he must have it, otherwise many good reasons can not be shown for want of clear expression. With regard to the fourth quality, he must try to help an oppressed client.

Similar is God reliance. When reliance on an wakil with such descriptions is made, how much reliance on God should be made? When you believe that there is no master of an action, besides God, that he is All powerful and All knowing, that He bestows His kindness, favour, help on all the people and some special peoples, that there is no power and might except through God, there is no knowledge but in Him, he must rely on him and will not look to his own power and strength as there is no power except in God. If you do not find in you this reliance, it is for two reasons-weakness in you in any one of the four qualities and weakness of faith in your mind. So without the united strength of mind and faith, God reliance does not become perfect. With these two things peace of mind can be attained. Peace of mind is one thing and certainty of faith is another thing. There are many men with certainty of faith who have got no peace of mind as Hazrat Ibrahim said: O my Lord, show me how you give life to a dead thing. God said: Have you got no faith? He said: Yes, I have, but in order to console my mind. Hazrat Ibrahim had full faith, but he was eager to see it to bring his peace of mind. There are many men having peace of man but with no sure faith. A Jew or a Christian may have peace of mind but no sure faith.

Three classes of God-reliant man. There are three classes of God-reliant men according to the measure of their reliance on God. The first class of God reliant man is like one who entrusts all his affairs in a case to his wakil who is appointed by him from a consideration of his ability, eloquence and kindness. The second class of God-reliant man is more developed than the first. His condition is like that of an infant who knows nobody except his

mother. When any danger comes, he takes refuge to his mother and believes nobody except his mother. In every condition, he catches hold of her doth. When any danger comes to him in absence of his mother, the first word he utters - O mother. Such a God-reliant man

relies on God as a child relies on his mother. The difference between the first and second classes is that in the latter one annihilates himself in God-reliance, while it is not so in the first case.

The third class is the highest for a God-reliant man. Such a man lives before God in such a way as a dead man is kept before one who washes him. He thinks that he moves similarly at the hand of his original fate. He is firm and steady. He thinks that the flow, of his movements, strength, will, knowledge and other attributes run through Him compulsorily. He is not like a child who takes refuge to his mother, cries to her and runs after her mother. He is like that child who knows that wherever he will stay, his mother will find him out. If he does not like to suckle his mother's breast, his mother will suckle him. Such a person gives up invocation as he trusts in His mercy and help and thinks that he will get more if he does not want than if he wants.

Question: Is it possible?

Answer: In answer to it, know, O readers, that it is not impossible, but it is difficult and rare. The second and third stages of God-reliance are more difficult than the first stage. The occurrence of the first stage of God-reliance is near possibility. Even if the second and third stages are attained, its lasting is still more difficult.

We have mentioned that Tahid has got two outer covers and two inner substances. Similarly 'there is no deity but God' has got two outer covers and two inner substances. This appears from the following saying of the Prophet: Whose utters "There is no deity but God" confirming it in his heart with sincere faith. Paradise is sure for him. These two conditions exist secretly in the traditions which have got no such clear expressions, as sovereignty does not come by utterance. The name of movement of the tongue is utterance and the name of the tie of mind is also utterance which is the utterance of the mind behind which truthfulness and sincere faith lie. The throne of power is found

for the near ones which are really selfless men. God says: 'They will be seated upon the thrones, reclining thereon and facing one another.' The fortunate will have many fortunes. He described only the fortunes of shade, fruits, trees, black-eyed virgins and ! such other pleasures pleasing -to the eyes, but these are also

enjoyed by the lower animals. But the pleasure of reign and nearness to God is not to be compared with the above pleasures. Are these enjoyments more pleasant to the saints and sages than those to be had from the sight of Lord. He who is more addicted to satisfying his lust and carnal desire can be compared to a beast. God says regarding him: 'They are like beasts, nay they are more wretched.' The cause is that the beasts can not search the nature of angels and they are confined within their nature. But man can attain the nature of angels. He who has got power to attain this, but does not do so is disliked. He who utters the Kalema only by mouth can not attain true God-reliance.

Sayings of sages about condition of God reliance. It appears from the sayings of the sages that God reliance is confined within three stages. Abu Musa Daylmi said: I asked one day Abu Yezid: What is the meaning of God reliance? He said: What do you say about it? I heard my companions say: If the ferocious beasts and the poisonous snakes be by your left and right sides and if still your heart does not tremble, this condition is called reliance. Abu Yezid said: Yes, it is true that it is near God-reliance, but if the dwellers of heaven are marry making in paradise and the dwellers of Hell are suffering in Hell and if you are told to select either of these two and you select the former, it you will go out of God-reliance. What Abu Musa said is only an information regarding the stage of God-reliance and that is included in the third and highest class of God-reliance. Hazrat Abu Bakr, however, took precaution by covering the holes of serpents in the cave. It can't be said therefor that he gave up God-reliance. He did not do it to save his own life but the life of the Prophet Muhammad (P.H.) The man of God-reliance fears not the serpent but one who controls serpents as without God's help, the serpents have got no power to bite.

Zun Nun Misri was once asked about God reliance. He said: To be separate from many deities and to cut off these causes is God- reliance. Abu Abdullah Qureshi was asked about God-reliance and he said: To be attached to God in every circumstance is God- reliance. He was again asked: Tell me more



about it. He said: To give up the causes till one takes the Creator of cause as guide is God-reliance. Sayeed Kharraj said: God-reliance is the name of two things movement without peace and peace without movement. Peace without movement means

peace of mind entrusting all affairs to God. Movement without peace means seeking such a refuge as a child seeks refuge to its mother and crises for help from her. Abu Ali said: There are three stages of God-reliance, first stage is reliance on God. The second stage is Taslim or self-surrender to God and the third stage is to entrust all affairs on God. God-reliant man feels peace in His promise, self-surrendering man thinks divine knowledge as sufficient and one entrusting is satisfied with His orders.

i

**WORK OF GOD-RELIANT MAN.** Know, O readers, that condition arises out of knowledge and the first of conditions is action. Some think that the meaning of God-reliance is to give up earnings, to give up efforts, and to lie upon the ground like thrown plank or like meat on a wood. This is the conjecture of the fools, it is unlawful in Shariat which praises God-reliant men.

**MAN'S ACTION IS SUBJECT TO FOUR CONDITIONS-**

(1) To know as profitable the earning of what is not in one's possession, (2) to hoard a profitable thing. (3) to remove an injurious thing which has not yet come such as to save oneself from thieves, beasts and injurious things and (4) to adopt means to remove and impending danger like taking medicine to remove a disease. So the acts of man are not outside these four things-earning a profitable thing to preserve it, to remove an injurious thing and to adopt means to remove a danger. From the above, three kinds of things arise-(1) what is absolutely necessary according to the laws of nature. (2) what is necessary but not absolutely necessary and (3) what can be done more in less time.

(1) What is absolutely necessary-To give up what is absolutely necessary according to the natural laws of God is not God-reliance, such as to give up food, water and air. When you are hungry and food is placed before you it is not God-reliance to give it up. This is against law of nature. Similarly if you do not cultivate land and hope for crops or if you do not cohabit with wife but still hope to have a child, it will be madness and not

God-reliance. It comes from knowledge and mental state. Knowledge consists in the fact that God gave you food, hand and teeth, and mental state consists in the fact that you must believe in the actions of God.

(2) What is necessary but not absolutely necessary. For instance, one leaves a town and goes to deep jungle without a companion or without food and arms. Without these necessary things, there is chance of losing life. This action goes out of illegality on two conditions -(1) One condition is that he can go without necessary food if he has got the habit of remaining without food for several days.

(2) The second condition is that one is habituated to live on eating grass, leaves and similar things. These acts are not God-reliance. The saint Ibrahim Khawas used to take with him in journey needle, scissor, rope and bucket and say: It does not harm God-reliance.

It is reported that a man of world renunciation left villages and towns and wished to stay over hillocks and mountains for a week and said: I will not seek food from anybody until my Lord supplied it. When he stayed there for seven days, he was about to die for want of food, but still it did not come to him. Then he said: O my Lord, if you want me to live, send me such food as can keep me alive or else take my life to Thee. Then God revealed to the Prophet of that time: Tell him by My honour, I will not give you food till you return to inhabited places and keep company with men. Then he entered a town and kept company with men who took food for him and drink. He thus saved his life, but doubt arose in his mind. God sent him a voice from heaven: You have wished that you would change My law by your world renunciation you do not know that whatever I give to My servants as food, I consider it more proper to give it through the hands of My servants. If don't like to give it by the hand of My power. So to give up the means of sustenance is go against the natural law of God and hence it is contrary to the established laws of nature.

Question. What do you say about sitting idle without earning depending on God? Is it unlawful lawful or better?

Answer. When it is not unlawful to stay in jungles without destroying oneself, why will it be unlawful to sit in towns without destroying one- self. Provision will come to him from

such a source as is unthinkable. But if he shuts up his doors preventing therein of any man, it will be unlawful. If he is about to die, he must seek his food. The Prophet said: Had you relied on God with due reliance. He would have provided you with food, as He provides it to beasts and birds. They go out in the morning and return with full belly in the evening. Jesus Christ said: Look

at the bird. It does not sow crops, reap or store them. God provides them daily with food. If you say that your bellies are big, then look to the cows, buffaloes and elephants. Abu Eakub Susi said: The provisions of those who rely on God without efforts lie in the hands of men as those people remain busy to get provision. A certain sage said: All people live in the middle of the provisions of God, but some of them get them by begging some by efforts like merchants, some by industry and some by other means.

(3) What can be done more within less time. This means to adopt measures to get this benefit. This goes out of God reliance as these people rely on causes of provision. The Prophet said : those who rely on God do not care for charms and enchantments. He did not say that they do not earn do not live with the people and do not accept anything from anybody. Causes are two kinds one cause which takes out of God reliance and another cause which does not take out of it.

In connection with these causes, there are three classes of God- reliant men. The first class included saints like Ibrahim Khawas and others. They wandered in jungles without taking provisions They remained relying on the mercy of God for a week or more without taking food. They used to take leaves of jungles and such other things available in jungles. If these things were not available, they kept themselves ready for death.

The second class of God-reliant men sit in a town or village or in their houses or mosques. They are less than first class God-reliant men, still they rely on God. They receive food through the charity of people, but their minds are kept turned up towards God and not towards men. The third class of God-reliant men earn their livelihood in the name of God. Their minds do not turn away from God in earning money. This look is not towards the pen but to the master of pen who passes orders in writing.

When Abu Bakr became Caliph, he still continued to go to markets with his bundle of cloth for sale. The Muslims asked him: Why do you do this ? You have been invested with the power of

rule after Prophethood, He said: Don't prevent me from earning livelihood for the members of my family. If I destroy them I would be able to destroy others. At last the people fixed an allowance for maintenance of his family members. When he got the allowance he got opportunity for helping the general public

of the Muslims. It is seen from this that he, being a God reliant man, did not give up earning his livelihood which was necessary. He did not however hoard. Abu Jafar Shaddad was the spiritual guide of Hazrat Junaid Bagdadi and was a God reliant man. He said : I kept my God reliance secret for the last 20 years. I used to go to market daily and earn a dinar, but I did not go to bed leaving even a dinar, I used to take bath in the public bath room for a kirat and spent all the money before the advent of night. Hazrat Junaid did not talk of God-reliance before him. He used to say: I feel ashamed to speak of the stages of God reliance before him.

Question. Which is better-to sit at home or to earn from outside?

Answer. Know, O readers that it is better for one it keep seated at home, if he gives up earning in order to find time for good thought, Zikr and sincere divine service, and it is better to earn on the part of one who becomes impatient if he keeps seated at home and loves the company of man.

Imam Ahmed once engaged a labourer poor man in a certain work. He ordered Abu Bakr Masuji to give the labourer his wages and an additional sum but the labourer did not accept the additional sum. When The labourer went away. Imam Ahmed said to him : Go to him and give him this sum as he will accept it now. Then he went to him, gave him the sum and he accepted it. On being asked the reason. Imam Ahmed said: He did not accept it first because he was greedy for it. When his greed went away he became dispaired and accepted it. When Ibrahim Khawas looked to any man at the time of accepting gift or feared his passion for that, he did not accept from him anything. He was asked : What wonder have you seen in you ? He said : I saw Hazrat Khizr in my company but I left his company fearing that my mind might be addicted to him and as a result my God-reliance might go.

Question. What is the sign of not relying on wealth?

Answer. It is when wealth is lost by theft or where there is loss in business or when any danger befalls a man, he remains contented and his peace of mind is not disturbed and his mind does not feel aggrieved and his mind keeps calm as before. He who becomes impatient at the loss of property, becomes contented if he gets it. The sage Basher Hafi used to make

weaver's shuttles and then he gave it up. The reason is that the saint Boadi wrote to him a letter saying : I heard that you are taking the help of your livelihood by making weaver's shuttles. Have you considered that if God deprives you of the power of hearing and sight, with what thing will you earn your livelihood? When this fell in his mind, he gave up to make the implements of weaving. Some say that when he was expert in making spinning wheel, the people began to come to him and he gave it up. Some say that he gave it up after the death of his wife. The saint Sufiyan Saori had 40 dinars with which he carried on business. When his wife died, he gifted them away.

Question. Earning is impossible without money. How is it possible to be not addicted to money if one possesses it?

Answer. Know it for certain that God supplies provisions to some persons even if they did not possess any property or money. Some people are ruined when their property is destroyed or taken away by theft. God does not do anything which has got no good in it. If he destroyed his property, it is for his good or for the good of his religion. God has bestowed favours on him by giving him wealth. When he dies of hunger, he should have this faith that it would be good for him in the Hereafter if he dies hungry. God has disliked it for him without cutting his virtues. When he believes it, it is equal for him to possess wealth or not to possess. Hazrat Omar said : I don't care whether I rise up in the morning poor or rich, as I don't know which is better for me. Whose has not perfected his sure faith in three matters, God- reliance does not take firm root in him. For this Abu Solaiman Darani said to Ibn Abul Hawaii : I have got in every stage except sincere God-reliance and I take only the 'smell of God-reliance. This was in spite of his high position. He could not acquire reliance of the highest order God-reliance &lt;\$&gt;es not become perfect till one fully believes in three things : There is no doer except God, there is no giver of provisions except God and it is better for one what God destined for him regarding His property, solvency birth and death. So the foundation of God-reliance is laid on the Strength of faith. All the religious stages of words and deeds are established on the foundation of faith. In a word, the stage of

GOD-reliance is understandable, but they require heart and certain faith. The Sage Sahal Tastari said : He who attributes faults to earnings, finds faults with sunnat and with the giving up of earnings, finds fault with Tauhid.

Question. What is the medicine which will turn the mind from attachment to the outer causes towards good conjecture of God?

Answer. The medicine is to know that bad conjecture is the prompting of the devil and good thought comes from God. God says: The devil shows you fear of poverty and orders you to do evil acts, but God promises you from Him forgiveness and abundance—2 : 268. A certain sage said : He who lives with bad conjecture is greedy. When cowardice, weakness of mind and other outward causes unite in him, bad conjecture prevails over him and God-reliance completely takes leave of him. It is reported that a sage used to stay in the mosque and had no means of livelihood. The Imam of the mosque said to him one day : If you earn. It would be good for you. He did not give any reply to him. Thus the Imam told him thrice. At the fourth time, the sage said to him: A Jew living by the side of the mosque promised me two pieces of loaf daily. The Imam said : If his promise is true., your stay in the mosque is good for you. The sage said: O brother Imam had you not been Imam and not waited before God and the people with defect in Tauhid, it would have been better for you, as you have put greater preference to the promise of the Jew than the promise of God. The Imam of the mosque once asked a worshiper: Where do you get your food ? He said: O Imam, turn a little. Let me revise my prayer which I prayed behind you. God is the trustee of the provision of all.

(2) It is reported that Hazrat Ibrahim Adham had a servant named Huzaifa Marashi. People asked him: What wonderful act of Ibrahim Adham have you seen? He said : We were in a journey to Mecca for several days during which we could procure no food. We then reached Kufa and took shelter to a big mosque there. Ibrahim looked at me and said: O Huzaifa,, you are stricken with hunger. I confessed it. He said : Bring me an inkpot and paper. I brought them to him and he wrote . In the name of the Most Beneficent and Most Compassionate God. Thou art our object of love in every circumstance, and the goal of everybody is Thou. Then he wrote these verses : I praise Thee I am grateful to Thee, I remember Thee, I am hungry, I am thirsty, I am without cloth. I am guarantee for the above three out of six? O Lord, Thou

art guarantee for the rest three. My praise for Three is like a flame of fire. Protect Thy servant from entry into the Fire.

Then he handed over the paper to me and said : Go out with this paper, don't mind anything except God and hand over the

paper to one with whom you meet first. Then I went out and handed over the paper to a man riding on an ass. He wept at this and said: Where is the writer of the letter ? I said : He is in a certain mosque. He handed over me a purse of 600 dinars. Then I met a man to whom I asked about the rider of the ass. He said that he is a Christian. I came to Ibrahim and told him all the details to which he said : Don't touch it. He will come presently. After a while the Christian came to Ibrahim Kissed his head and embraced Islam.

(3) Abu Eakub Basari said : I was without food at Mecca for ten days. Then I thought to go out and went by a hillock to find something to appease my hunger. I found a turnip thrown on the path way and took it but a voice came from within myself: You are without food for the last ten days, but at last your fate has supplied you a rotten turnip. I threw it away and returned to the mosque when an unknown person advanced to me and took his seat and handed over to me a box containing biscuits sugar and kernel of almond and said: This is for you. I said: Why have you selected me for this ? He said : Know that I was in sea for ten days in a journey. When my boat was about to sink, I took an oath that I would present this thing to a servant whom I will meet first if God saves me from this trouble. You are the first man who came to my notice. I said : Open it and accept it. Then he opened it and it contained biscuits, kernel, almond and refined sugar. I took one handful from this and a handful from that and said to him : The rest is my present to your companions. I accepted it. Then I said to myself : Provision has come to you easily, but you were searching it for the last ten days near the village.

(4) The saint Momshed Dinawari said: I had debts for which I became troubled in mind. One day I saw in a dream that one man said to me: O miser, you have given Me such amount of debt your duty is to accept and My duty is to give. Thereafter I did not take accounts from the seller of vegetables or meat or anybody else.

(5) The sage Bunan Hammad said: I started towards Mecca from Egypt. I had sufficient provisions with me. A woman came

to me and said: O Bunan, you are a labourer. You bear burdens on your shoulder and think that God will not give you provision. He

»said: Then I threw away my provisions. Three days passed away consecutively over me without any food. Then I found a silver ornament on the way and said to myself: I shall bear it till its

owner comes perhaps he may give me something of it after I return it to him. Suddenly the woman came to me and: You are a tradesman, you say that you would take something of it, if its owner comes. Then she gave me some dirhams and said: Spend it. I took them and came to Mecca.

(6) A slave was required for the sage Bunani. He told his brothers clearly about it. They collected the price of the slave. They said: The caravan of slave women is coming and you will purchase according to your choice. When the caravan arrived, they all selected a slave woman and said: This slave woman would be better for him. They told her master: What is her price? He said: This slave woman is not for sale. When they pressed him for sale he said: This slave woman is for Bunan Hammad. I took her for him from Samarkand to present her to him. I took her to Bunan and told him all the details.

(7) It has been reported that in ancient times a man was in journey with a loaf. He said: If I eat it, I will die. God entrusted an angel to him and said: If he eats it, give him more provision and don't give him any other thing. He carried the loaf but did not eat it till his death. It lay before him at the time of his death.

(8) Abu Sayeed Kharraj said: I entered a jungle without taking food and became hungry. I saw a village from a distance and started towards it being pleased. Then I thought within myself: Have I relied on others? So I took oath not to enter the village. I will go there if I am taken there by anybody. I dug a heapful of sands and covered my body upto my breast. At mid night I heard a voice saying: O inhabitants of the village, go to such a person. Then a group of men came and took me out and carried me to the village.

(9) It has been reported that a man kept himself seated before the door of Omar. An unseen voice said : O man, have you taken refuge to Omar and not to God ? Go and turn the Quran, as it will make you free from want from the dothr of Omar. Then the man disappeared from that place. Hazrat Omar also lost him. He took



to silence and engaged himself in divine worship. One day Hazrat Omar came to him and said: I was eager for you. Why did you come from my place ? He said: I recite the Quran and that has made me free from seeking assistance from Omar and his family. Hazrat Omar said : May God shower blessings on you. What

have you found in the Quran ? He said: I saw therein: There is in the sky your provision and what has been promised to you. Hazrat Omar said : My provision is in the sky and I am seeking it in the earth. Saying this, he began to weep and said : You have spoken the truth. Afterwards Hazrat Omar used to come to him and sit with him.

Abu Hamzah Khorasani said: I started for pilgrimage in a year. While I was travelling I fell down in a well. My mind sought help of others. I said : By God. I will not do it. When this was crossing m mind, I found two men passing by the well. One man said to another: Come and let us shut up the cover of this well, so that no man may fall into it. So they took bamboos and chatai and closed its mouth. I then wished to raise a cry. Sometimes after, an animal came and removed the cover from the mouth of the well and extended its foot into the well. I caught it and it took me out of the well. I found that it is a ferocious animal. Then it went away. Then there came a voice from heaven: O Abu Hamzah, is it not better that I have saved you through a beast of destruction ? I then began to walk singing:

Shame of Thee prevents me from expressing love.  
What I got from thee satisfied my thirst,  
"I find Thy kindness expressed in all my actions.  
Thou hast shown me kindness in matters, open and secret.  
Thou gave me news of secret thing to get Thy love.  
Being fearful of Thee and trembling. I took to solitude.  
That fear brought me near Thee, endeared Me to Thee.  
Thou hast kept me alive engrossed in Thy love.  
These are some few instances of God-reliance.

**GOD-RELIANCE OF A MAN HAVING FAMILY.** Know. O readers, that he who has got family has got permission to give up loneliness, as his God-reliance does not become perfect without two things—(1) power to keep patience without showing any anxiety in case of hunger for a week and (2) power to remain satisfied over destiny and God's provision. He will be able to bear the pangs of hunger till death even if his provision does not

come because he knows that even though death and hunger are injurious in the world, they are better in the next world. He thinks that he is being led to the provision of the next world and that he is given such a disease for the sake of which his death will come and he will remain satisfied with it. He thinks also that

whatever provisions is destined for him in the world, he will get. His God-reliance becomes perfect with this thought. But he is not allowed to give trouble to his family members by his hunger, as he is allowed to teach them the rewards of suffering the pangs of hunger.

It is reported that Abu Torab Nokshibi said to a man who was about to eat the outer cover of water melon after remaining hungry for three days : Your Sufism has not come out to be true. So stick to market. In other words, Sufism cannot be acquired without God-reliance and it cannot be purified unless one has got patience of forbearing the pangs of hunger for more than three days, The saint Abu Ali Rozbari said : When a poor man says after five days hunger, I am hungry tell him to earn it in markets. He who is baffled in earning even after efforts is not deprived of his earning. Don't you look to the foetus in mother's womb that though it moves its naval chord keeps attached to its mother, so that it may take its food ? It is not made possible by the skill of the foetus. When it becomes separate. He makes its mother overflowed with affection for the child, so that she may maintain it. Then till the teeth of the child appears. He supplies its food from the breast of its mother. That does not require chewing, but the child suckles its mother's breast. Is it for the skill of the mother or of God ? When he becomes fit for chewing food teeth appear with which it chews food just like a mill. When he comes of age the causes of travelling in the next world become easy for him. God gave in the minds of the Muslims kindness for the poor. Before this, only mother showed affection to the child but now there are hundreds to show him kindness. Before that they did not look at him as they found their parents maintaining him. When they find him bereft of parents, God enkindles in them the sense of charity. Nowhere was it seen that an orphan boy died of starvation although he had none to look after. God maintains him through the kind people and He also creates kindness in them.

A Poetsays:

The pen of destiny runs always.

Movement and stay all equal,  
Think of sustenance without our knowledge.  
Who does supply foetus with food?

Your duty is to remain satisfied with little provision and food which are necessary for you, because it will come to you though you flee away from it. now it is the duty of God to send you provision through the intermediary of men which you have not conceived. God says: God finds out a way for one who fears God and supplies your provision from a source which you cannot conceive—65 : 2. But he never guaranteed you to supply fowl or other tasteful dishes. He guarantees such food as is barely necessary for you in your life. God says : There is provision for you in heaven and what has been promised to you. The secrets of heaven can not be enquired into. For this reason, when a group of man approached Junaid Bagdadi, he said to them : What do you search ? They said : We search provision. He said : If you know that He forgot you, you can remind Him of it. They said: We shall sit tight at home depending on God and see what happens. He said : If you rely on God in order to examine Him. you will be entertaining doubt. They asked : Then what is the remedy ? He said : Give it up. The saint Ahmed bin-Isa said : I was hungry while I was in the vast area of a jungle. I became so much weak that even I could not pray to God for food. I said to myself: This is not the action of the God-reliant man. My spirit told me to pray to God for patience. As I was about to pray, I heard a voice from heaven:—

"He thinks he came very close to Me,  
I never do harm who comes close to Me,  
With efforts at places he prays to Me,  
He thinks I see him not, nor does he see Me."

I understand from this that he whose passion is weak but heart strong remains always satisfied and has got faith in God even though he is about to die. Death is inevitable. It comes also to him whose mind is not satisfied In a word, contentment on the one hand arjd^ obedience to the Grantor on the other bring God reliance. Trust him who stood surety for those who remain satisfied through the current causes and examine to see the truth of His promise. You will find then what a wonderful provision comes to you which is not even within your conception. Don't

wait for causes in your God reliance, rather wait for the Controller of causes as you don't look to the pen for writing but to the mind of the writer as, it is the mind which moves the pen. The first cause is One. Look to Him and not to the intermediary

causes. This is the condition of God reliance for one who takes journey in jungle land without provisions or in towns and villages unrecognised. He who engages himself in divine worship and pursuit of knowledge is a true religious man in spite of the kind of food he eats and the kind of cloth he wears. These kinds of things come to him unasked for.

To think for provision is weakness and a cause of harm. Some Persian Emperor asked a wise sage : Why do the fools become wealthy and the intelligent poor?

He said: The great God wished that the people should recognise Him. If he had supplied provision to every learned man and deprived every fool from it, they would have thought that only wisdom has supplied him provision. When they find it to the contrary they come to know that there is a great Giver of provision which has got no connection with the external causes. The poet sings«

If provision flowed over the hillock of Haza,

Birds and beasts would have perished not knowing it.

**CONDITION OF THE GOD-RELAYING MAN ABOUT CAUSES:** The people in relation to God are like a company of beggars who wait in the courtyard of an Emperor for food. Before them, the numerous servants of the emperor came out. The emperor ordered them to give some beggars one loaf, some two loafs and not to deprive anybody. He ordered a proclaimer who proclaimed in the name of the emperor— "Keep silent and when my servants go out to you don't come to them, rather sit in one place in peace, and the servants will take food to you as ordered. Whoso comes to the servants and takes two loafs giving them trouble, one servant will follow him after the opening of the courtyard and he will be entrusted to him and punishment will be meted out to him up to a certain time but I will keep it secret. He who does not give trouble to the servants but remains satisfied with only one loaf coming from

the servants and remains quiet, I will give him such reward on a day on which others will be punished. He who remains in his place and takes two loafs as ordered shall get no punishment or reward. If my servants does not find any one, they will not give him anything and he will remain hungry for the night, not being displeased with the servants nor informing them

of the King's order. I will appoint such a man as my minister and I will transfer my power to him.

After this proclamation, the beggars were divided into four classes. Belly prevailed over one section and they did not care for the promised punishment. They said : We are now hungry and there is a great distance between today and tomorrow. They went hurriedly to the servants, inflicted on them trouble and snatched from them each two loafs. Punishments were given to them within the promised time. They afterwards repented but to no effect.

(2) The second class of beggars gave up the company of the servants being fearful of punishment, but each took two loafs beings pressed by hunger. They escaped punishment but, did not get rewards.

(3) The third class of beggars said : We shall sit before the servants, so that they may not for get us. When they will give us, we shall accept and remain satisfied, so that we may get rewards.

(4) The fourth class of beggats kept themselves concealed in a

corner of the courtyard and went out of the sight of the servants. They said : If they enquire of us and give us, we shall remain satisfied with one loaf only. If they forget us, we shall bear the pangs of hunger at night. We may then get the posts of ministers and keep near the emperqr. \*

The servants went to the beggars from every corner and gave everybody one loaf. Then it continued for days together. After some days, those beggars who kept themselves concealed in a corner of the courtyard and who did not fall to the notice of the servants passed a long time hungry. Two of them said : Had the servants seen us, we would have loafs and thus our hunger would have been appeased. The third beggar kept silent up to the next morning and got the post of minister. Thus is the simile of all men.

The meaning of the courtyard is this world's life, the meaning of the door of the courtyard is death, the meaning of the indefinite promised subject is the day of resurrection, the meaning of the promised post of a minister is the provision of martyrdom for God-reliance on account of hunger. It will continue upto the day of resurrection, as the martyrs are alive before their Lord and are provided with provisions. He who keeps company with the servants depends on cause or intermediary. The servants stand for the causes or the means. Those who keep seated before the servants in the open courtyard are those who keep themselves in mosques and monasteries in towns and villages. Those who keep themselves concealed in a corner are those who travel in jungles relying on God. Causes follow them and provisions come to them without search. Men are divided into these four classes. Ninety per cent adopt the means and causes. Out of the remaining ten, nearly seven persons live in towns and are well-known. The remaining three sojourn in jungles. Out of these three, two are displeased with causes and only one reaches the limit of nearness. This was the case in the earliest period of Islam, but at present there is not a single man out of every ten thousand persons, who can give up the means and causes.

(2) The second mode of putting God-reliance in to practice is saving. There are three conditions of a man who get wealth either by inheritance or by earning or by any other means. The first condition is to adopt everything up to the measure of necessity, to eat when hungry to put on cloth to cover nakedness and to take a house only for habitation in absence of any house. Such a person keeps away from other properties and materials. He takes only what is necessary, but does not hoard. This is the highest stage of God-reliance. The second condition is opposite to the first stage. He gives up God-reliance if he stores up provision for more than one year. A certain sage said that there are three kinds of animals who store up provision—rats ants and men.

The third stage of God-reliance is of a person who hoards up provisions for 40 days or less than 40 days. Sahal Tastari ousted him from the limit of God-reliance. Ibrahim Khawas also entertained the same opinion. Abu Taleb Makki retained him within the limit. Every good thing has got its beginning and end. Those who reach the end are called "Sabeqin" or those going in advance. Those who remain in the initial stage are called the companions of fortune (Ashabul Yemin). There are different

stages of these companions and also of Sabeqin. The fortunate persons of first stage are attached to the persons of the lowest stage going in advance. So under the circumstances there is no meaning in fixing time and measures of saving. The real thing is

that God-reliance does not become perfect without curtailing hopes in case saving is given up. The lowest stage of hope is one day and one night or even lower than that and the highest stage of hope is the life span of a man. There is a great deal of difference in it. Hazrat Moses fasted consecutively for 40 days in order to attain spiritual height. Without that, he could not have reached it according to the laws of God, as the Prophet said: God prepared the earth to create Adam for 40 days, as the earth required these days to be fit for making Adam, In short he who hoards up for more than 40 days goes out of God reliance for his weak mind and for his attachment to external causes. God is the ultimate cause of provision and food-stuffs are only a means to it. If reliance is placed upon provisions of a year, how can there be God reliance ? He who hoards for two months only is certainly higher than he who hoards for a year. He who does not hoard at all is the best.

There is a well known story that the Prophet once ordered Hazrat Ali and Hazrat Osman to wash the dead body of a poor man. They washed and buried him. Thereafter the Prophet said to his companions: He will be raised up on the Resurrection Day in such a condition that his face will be brilliant like the moon in full moon light-night. Had not there been in him a habit, his face would have been radiant like the sun. We asked : O Prophet of God what is it? he said : He fasted, prayed prayers and remembered God much. When the winter came, he used to store up cloths for the following summer and when the summer came, he used to-store winter cloth for the following winter. Then the Prophet said : I am seeing little of sure faith and determined patience in what has been given to you. The business man has not been told to give up business and the industrialist to give up industry but they were not enjoined to keep themselves very busy in those things. Rather he called all persons towards God and showed them such a path which will help them towards success and salvation and turn their mind from the world. The best thing with which one can engage himself is mind. So it is necessary for a man of weak faith to store up what is necessary as it is proper for a man of sure faith not to store anything. This is

necessary for a man without family.

God-reliance of a man having family. A man having family will not go out of the limit of God-reliance if he stores up

provisions for one year, as by this his weak faith and his mind can be kept quiet. But if he goes beyond that limit, his God-reliance will be destroyed. The meaning of God-reliance is firm faith in Tauhid, quiet mind in God's mercy and sure faith in the well-controlled laws of God. The Prophet used to store up provisions for his family for one year. He again prohibited Omme Ayman and others for storing even for tomorrow. Hazrat Bilal stored up one piece of bread for his breaking fast. The Prophet prohibited him from doing it and said : O Bilal, Spend and fear no poverty from God. The Prophet said : When you are asked for, don't prohibit. When you are given, don't conceal it. Follow the right men of God reliance. The Prophet had such small hope of life that after passing calls of nature he took the method of Tayammam even though water was close by and said: Who will give me guarantee that I will be able to get time to reach that water ? When the Prophet stored up, his God-reliance was not reduced a little as he did not depend on the stored up thing. The reason that the Prophet stored up for one year for his family members, rather it was a way of life shown for his followers of weak faith. So it appears that hoarding is beneficial to some but harmful to others. It is clear from the following Hadis of Abu Omamah Baheli. On of the inmates of Suffah died but his coffin cloth was not found. The Prophet said : Examine his cloth. On search, two dinars were found in his cloth. The Prophet said : He will have two spots. He did not tell it in case of a rich Muslim.

Hussain Magzali one of the disciples of Bashar Hafi said : I was one noon near Basher Hafi. An old emaciated man came to him and Basher Hafi stood up in his honour. I did not see him standing for any other person than him. Then Basher Hafi handed over me one handful of silver coins and said: Bring for us delicious foods as fast as possible. He did not tell us this thing before. I brought delicious foods and placed them and he ate with him. I did not see him taking food with others before this. We ate to our satisfaction and yet there remained surplus food. The man took the surplus food in his cloth and went away. I wondered at it as it did not appear to me decent. Basher Hafi told me: Perhaps it did not appear to you to be good. I said: It is true. Why is it that he



took the surplus foods without your permission? Basher Hafi said: He is our friend named Fathe Musalli. He came from Masud to day and met us. He wanted to teach us that when God-reliance becomes perfect, there is no harm in hoarding.

The third mode of putting God-reliance into practice is to adopt means to remove an impending danger. God-reliance is not impaired by that. It is prohibited to sleep in places infected by ferocious beasts or near a hillock, or near a torrent, or a wall inclined to fall. The causes are three—(1) what is absolutely necessary, (2) what is begotten by guess and (3) what arises from idea. It is one of the conditions of God-reliance to give up causes arising out of ideas. To remove injuries by adopting spells and charms is included within ideas. The Prophet said that one cannot be God-reliant if he does not give up charms. Spells and enchantments. He did not prohibit to use warm clothes in cold countries. God says : Take Him as wakil and keep patience at what they say. God says : They said : We shall keep patience at your oppression on us. God-reliant persons depend upon God—14:16. God says: So forget their oppression and depend on God—33 :48. God says : Have patience as the Prophets with firm determination kept patience. God says : Those doers are good who kept patience and those who rely on their Lord. These verses were revealed in connection with the oppression of men. It is not God- reliance not to try to prevent the injuries of serpents, ferocious beasts and such other beings except men. Similarly God- reliance is not impaired if means are adopted to remove injuries to properties. The Prophet said to a desert Arab : Why have you let loose your camel? He said : I let it loose depending on God. He said : Tie it and depend on God. God says : Take recourse to your care. He said describing the prayer of fear : Let them take their arms. God says. Prepare for them instruments of strength and the tie of horses as far as possible—8 : 60. God said to Moses : Travel at night with My servants. This means that he should go out at night to escape search of his foes. The object of the Prophet's hiding in a cave when leaving Mecca is to ward off injuries from the enemies.

Question. There are stories of a group of saints that they climbed upon tigers which submitted themselves to them. In answer to that it may be said that that stage of God reliance should not deceive you. If the stories are correct, it should not be followed as they were then in the highest stage and these are included within

miracles. There is no such condition of God- reliance.

Question. Is there any sign of that stage ? In answer to that I might say that the person who reaches that stage does not require

such signs but one of the signs is that your companion, dog of anger, will remain subdued to you. If it submits to you, it shall not bite without your signal. Your condition sometimes will reach such a high stage that even tiger, the king of beasts, will be subdued to you. When your own dog will be subdued to you, don't be anxious to subdue the other dogs.

Question. When a God-reliant man keeps arms as a means of protection from the enemies and keeps the doors closed as protection from thieves how can he be God-reliant?

Answer. He will be God-reliant on account of knowledge and mental condition. Regarding knowledge, he should know that even if the doors are closed the thief can not be prevented from his acts of theft. If God does not drive him out, he can't be driven out. How many doors are closed for fear of thieves, but that also does not do any benefit. How many armed men are murdered inspite of their arms. So don't basically rely on these causes but rely on the Master of causes. With regard to the mental condition, it must be believed that what has been lotted cannot be blotted. On this thought, he remains satisfied and says : O God, if you have engaged anyone to take my properties, I shall remain satisfied and that property goes in your path. I don't know whether this is my provision or the provision of another according to destiny. I am satisfy with what you do. It is also your order that I have closed the door or kept it under lock and key. O Creator of causes, I rely on nobody except on Thee.

When there is such state of his mind and his knowledge as above described, his arming and closing of doors will not take him out of the limit of God-reliance.

Question. Is there any property of a God-reliant man that can be stolen? Answer. Yes, such as utensils for food, cups for drink, jar for ablution, vessel for keeping food stuffs, stick for driving out enemies and such other necessary things.

Some rules of God reliant man regarding property. He is to

observe some rules in protecting his property if he goes out.

(1) He will close his doors and will not take excessive care such as telling neighbors to close them with many locks. Malek-bin Dinar did not close up his doors with locks and keys.

but used to tie it with rope and say : If dogs would not have entered, I would not have tied them up.

(2) He will not keep such properties at home which may raise temptation of thieves. Once the ruler Mugirah sent some Zakat properties to Malek bin-Dinar who told him; Take it. I have got no need of it. He said : Why? The saint said : The devil raises doubt in my mind that thieves may take it. I don't like that thieves should commit sins and my mind turns to another thing owing to the machination of the devil. Abu Sufiyan said hearing this: This is the weakness of the mind of a Sufi. He adopted renunciation and so he can't take it.

(3) At the time of going out he shall frame his mind in such a way that if even if his properties are taken away by thieves he would remain satisfied with the decrees of God. He should say : What will be taken by a thief will be lawful for him or it will go in the way of God. If the thief is poor, it is a gift to him from me. If he is not poor, I will get benefit in three ways. Has theft will prevent him from committing sin. Similarly he will not commit theft in another's house if he gets my properties.

(4) The forth rule is that he shall not be sorry if his property is stolen, rather he should be pleased and say : Had there been no good in it, God would not have taken it away. If it is gifted in the way of God, there should be no search about it, as he has sent it in advance for his sake. It is related that one camel of Hazrat Omar was stolen. He became tired of searching it. Then he said: I gift it away in the path of God. He entered the mosque and prayed two rakats. Then a man came and said: O Abdur Rahman, your camel lies here. He put on his shoes and said : I am seeking forgiveness from God. Then he sat down. He was asked : Will you not go and take your camel ? He said : I gifted it away in the path of God. A certain sage said : I asked a Muslim in dream after he was dead : What treatment has God meted out to you ? He said : He forgave me and accommodated me in Paradise. The house reserved for me in Paradise has been given to me and I saw it. The narrator said that inspite of that he was said. I asked: You have been

forgiven and you have entered Paradise yet why are you sad ? He heaved a sigh and said : Yes, I shall remain in such condition till the Resurrection day. I asked: What is its reason ? He said: When I was shown my place in Paradise, I was shown in the highest Paradise such a place which I have never seen. I was overjoyed at

it and I was about to enter there. But some one said to me : Go away from this, it is not for you. This is for one who keeps God's way alive. I asked : What is the meaning of keeping alive God's path ? I was told: You said for a thing: This is gifted in the way of God and then you accepted that thing. Had you filled up the path of God, I would have filled up your path.

It was reported that a Derbesh slept by a man at Mecca who had a purse of money, the man got up from sleep and found his purse stolen. He attributed it to the Derbesh who said : How much money was there in your purse ? The Derbesh went to his house and paid the money to him. His friend latter on informed the man that out of joke they took the purse. When the Derbesh was asked to take back his money, he refused to take it and said : Take it as lawful and good property. I will not take back the money which I spent in the way of God. He did not accept it. They repeatedly requested him to accept it and then he called his son and told him to distribute it to the poor and he did accordingly. This was the practice and conduct of the early sages.

(5) The fifth rule is the lowest stage. He shall not curse the thief who takes his property. If he does that, his God-reliance is spoiled. If he feels sorry for what he missed, his renunciation is destroyed. The Prophet said : He who curses his oppressor, takes revenge. It is reported that a horse of Rabi bin Kasim was stolen. It cost him 20 thousand dirhams. He was saying his prayer at that time. He did not give up his prayer nor did he search for it. A company of men came to him to show sympathy. He told them: I saw that a thief was taking away the camel. He was asked : Why did you not catch him ? He said : The prayer in which I was then was dearer to me than the horse. When they began to chase the thief, he said : Don't pursue him talk good as I gifted it to him. A certain sage among them was asked when his property was stolen : Will you not curse one who oppressed you ? He said : I don't want to be a helper of the devil in the work. He was told : Don't you wish to get back your property ? He said : I will not accept it, nor look to him as I gifted it to him.

Another sage was told : Curse one who has oppressed you. He said: Nobody oppressed me. He oppressed his own soul. Is it not punishment on him? I don't want to inflict more punishment to him. Once a man was rebuking Hajjaj-bin-Eusuf for his oppression in presence of a certain sage. He said: Don't immerse

yourself in his rebuke as God will take revenge on Hajjaj on behalf of the man whose honour he destroyed.

(6) The sixth rule is that he shall be sorry for the sin of the thief and for his punishment and shall express gratefulness to God for the reason that the owner was not made an oppressor but an oppressed one and for the reason that his religion has not been impaired but his world. Once a man complained to a learned man that his goods were robbed by a dacoit. He said : You should not feel sorry, for your goods went to a person who thinks that looted property is lawful as he was not given religious instruction. The property of Ali-bin-Fazil was stolen while he was making circuit round the Ka'ba. His father saw him weeping and said : Are you weeping for your property ? He said : By God, I don't weep for that, but I weep for the thief, as he will be asked about it on the Resurrection Day and he will have no excuse at that time.

(4) Fourth mode of putting God-reliance into practice. There are three kinds of medicines to remove a disease—(1) Sure medicine. In other words, if it is used, there will be cure, for instance if the medicine of water is used, the disease of thirst will surely disappear. (2) Medicine by guess. By this medicine, a disease may be cured or may not be cured as cupping. (3) Well-known medicine. It is neither certain, nor uncertain, but cure is obtained according to the attribute of a thing. It is not within God-reliance to give up the first kind of medicine, rather it is unlawful not to take it at the time of death. If the medicine of the third kind is given up, one does not go out of God-reliance, as the Prophet instructed a God-reliant man to give it up. The causes of the third class are charms, enchantments and such other things. To believe and rely on them is utter foolishness. The middle stage is to apply medicine after consulting physicians. This does not lessen God-reliance, nor is it prohibited, but it is less than sure medicine.

**TO TAKE MEDICINE IS NOT OPPOSED TO GOD-RELIANCE:** This appears from the teachings and practices of the prophet. He said: There is no such disease as has got no medicine.

He who knows it knows it and he who does not know it, does not know it. But death has got no medicine. The Prophet said: O servants of God, take to medicine as God created disease and also created its cure. The Prophet was asked about medicines and spells and enchantments: Can they annul the decree God? He said : 11 is also

God's decree. The Prophet said in a well known tradition : Whatever angels I passed by (in my journey to heaven) they told me : Order your followers to take to cupping. He ordered for, its extensive use. The Prophet also said to take cupping on 17,19 and 21st day of the month, or else one may perish owing to blood pressure. Some say that blood pressure causes death in many cases. By order of God, it causes death and by its eviction, one can escape death. There is no distinction between ejection of injurious blood from body and to drive it out from a house. To give it up is not God reliance. It is pouring water upon fire in order to extinguish it or it is like preventing injury when it is about to come in a house. There is one tradition in which the Prophet said : He who takes cupping on Tuesday on the 17th of every month cures his disease of a year.

He ordered many companions to use medicine. He operated upon Saad bin Muaz by taking out a vein. He cauterized Saad-bin Jarabah. Once there was pain in the eye of Hazrat Ali. The Prophet said to him : Don't eat this fresh date. Eat vegetables with bread of thin wheat. It is better for you. There was pain in the eye of Suhail. He saw him eating dried grapes and said : You have got pain in your eye and you are eating dried grapes ? He said : I am eating from another side. The Prophet smiled a little at his word. The Prophet used to apply collyrinth in his eye every night, take cupping every month and take purgative every year. He took medicine many times to cure the sting of scorpion and other animals. It is said that when revelation used to come to him he felt pain in his head and applied Mehdi to it. Sometimes he applied dried earth after it was powdered to an wound.

It is reported that when once Moses fell ill, a man of Banu Israil came to him, diagnosed his disease and said to him: If you use this medicine you will surely recover. He said : I will not take medicine until I am cured without medicine. His illness as a result continued for a long time. Then the Prophet said to Moses : There is a well-known experimented medicine for this disease. We treated it with that medicine and cured ourselves. He said : I will not use this medicine. So his illness began to increase. Then

God revealed to him : By My honour and glory, I will not cure you till you use the medicine prescribed by the people. Then he said to them : Give me the medicine you have prescribed for me. Then he took the medicine and recovered. This raised doubt in

his mind and then God revealed to him: You wanted to baffle My laws by relying on Me. Who else except myself created the quality or recovery in medicine ?

It is reported that when a certain prophet complained of illness, God revealed to him: Eat eggs. Another Prophet complained of weakness and God revealed to him: Eat meat and drink milk, as both give strength. It is reported that a party of men complained to their Prophet that they did not get beautiful children born to them. God then revealed to him : Tell them that they should give their pregnant women nutritious 'Safarzal' as food, as by this their children will be beautiful and they should give it to them on the third and fourth months of their pregnancy as God then makes their figure. They should give their pregnant women 'safarzal' and nutritious fresh grapes to eat. From this it is understood that the Creator of causes bound His laws with those who observe them in a chain, so that His skill may be disclosed. Medicine is a cause, which has been subdued like other causes just as bread is a medicine for hunger, water is a medicine for thirst. So also oxymel is a medicine for anamea and scammony is a medicine for purgation.

If the God-reliant man look to the Creator of causes and not to the causes, medicines and physicians, his God-reliance is not impaired if he takes medicines. It is reported that the Prophet Moses prayed : O my Lord, from whom do the diseases come and cure? God said : They come from Me. Moses said : Then why are physicians necessary? He said : They get their provisions by virtue of their treatment and give solace to the hearts of My servants. Then My cure comes or my fixed law (death)

So God-reliance in the matter of medicine is an affair of knowledge and thoughts of mind. In fact to give up treatment is not God-reliance. In certain circumstances however, to give medicine is not opposed to Prophet's ways. The Prophet sometimes did not take any medicine. It is reported that Hazrat Abu Bakr once fell ill and he was requested to call for a physician. He said : The Physician looked to me and said : I will do what I

like. Abu Darda was asked in his illness : What do you think? He said : I am thinking about my sins. He was asked : What do you hope? He said : I hope for forgiveness from my Lord. They said : Shall we call for you a physician? He said: The Physician gave me this disease. There was pain in the eye of Abu Zarr. He was told :

If you had called a physician, it would have been better. He said: I am engaged in another affair. He was told : If you had prayed for recovery of your illness to God, it would have been better. He said: I pray from Him more urgent matters.

Once Rabi-bin Khasim had an attack of small pox. We asked him : Take medicine. He said : I am anxious, I am remembering the stories of A'd . Thamud, inhabitants of the valley and other nations. How many physicians were there among them, but the physicians as well as the patients all perished and no chants and enchantments came to any use. Ahmed-bin Hambal used to say: For one who believes in God-reliance and walks in this path, I think it is better to give up medicine and in case of his disease not to call any physician. Sahal Tastari was once asked : When does God-reliance of a man become purified? He said : His God-reliance becomes purified when injury enters into his body and loss in his property and yet he does not look to it.

#### THERE ARE SEVERAL CAUSES FOR GIVING UP MEDICINE

(1) The first cause is impending death. Such a person gives up medicine in fear of impending death, as he thinks that no medicine will be useful at that time. This fear of death sometimes comes to one in the form of dream, sometimes in the form of strong imagination and sometimes in the form of Khashf or spiritual insight, Hazrat Abu Bakr gave up medicine for this reason, as his spiritual eye was then opened. He told Ayesha that what was then in her mother's womb was a female child. Thereafter she gave birth to a female child.

(2) The second cause is one's engagement in the thoughts of the next world and for that reason he forgets the pangs of his disease. Hazrat Abu Zarr said : I am engaged in other thoughts. Abu Darda said also in similar strain. He said: I am complaining of my sins. He was more anxious for his sins than for the pangs of his body. Some person asked him about what he would eat. He said : It is the remembrance of the Ever-living and Ever-lasling.



He was asked : We asked you about maintenance of your human body. He said : That is knowledge. He was asked. We ask you of food. He said : Remembrance of God is food. They said : We ask you of such food is nourishes the body He said: What connection has it got with the body? Body is insignificant, withhold your

hand from protecting my body. When there is every disease in the body, leave it to its Creator whether you have power over it or not. Have you not seen that when there is any defect in any machinery, it is left to its maker or manufacturer for its repair?

(3) The third cause is constant and continuing disease. He who has got continuing disease and is not cured by any medicine, he does not take further medicines or charms and enchantments. A God reliant man gives up medicine in that case. To this effect, Rabi- bin Khashem said: I remember the A'd and Thamud tribes, there were physicians among them but they also perished with their patients.

(4) The fourth cause is to think that diseases are causes of virtues,. A God-reliant man by giving up medicine wants to make the disease lasting as he will get rich rewards if he can have patience to bear it. The Prophet said with regard to the rewards of diseases and disasters. We are a company of Prophets. The greatest dangers and difficulties befell on us, next on the virtuous people like us, next on the virtuous people like them. A man is tried by the degree of faith he possesses. If his faith is firm, dangers on him are severe. If his faith is weak, dangers on him are less. There is in the tradition that God will examine His servant by dangers and difficulties, as one of you examines his gold in fire. Some of them come out pure and free from faults like gold, some less than them, some come out black being burnt. The Prophet said : When God loves a man, he examines him. If he remains patient. He chooses him. If he remains satisfied He loves him. The Prophet said : You love to be like a strayed ass, so that you may not get any disease or ailment.

Ibn Mas'ud said : You will see the mind of a believer sound and his body unsound and the mind of a hypocrite unsound and body sound.

When the rewards of diseases are great, a party of believers love diseases and search them for getting rewards of patience. For this reason, they don't call physicians. The Prophet said: God

says to His angels : Write for My virtuous servant his divine service, as he is tied up with My chain. If I free him from the tie, I will give him better flesh in place of this flesh and better blood in place of this blood. If I take away his life. I will take his life to attract him towards my mercy. The Prophet said : Whose does

divine service inspite of his passions, it is the best divine service. In explaining this, it has been said : The divine service which a man does in his illness and dangers is the best. This can be guessed from the following verse : Perchance you hate a thing which is better for you.

Hazrat Sahal Tastari used to say: It is better to be unable to do divine service as a result of giving up medicine than to take medicine to gain strength for divine service. He had a serious disease for which he did not take medicine. Whenever he saw a person unable to pray standing and doing good deeds owing to illness and for which he took medicine to gain strength he expressed wonder and said : It is better for this man to pray sitting and to remain satisfied in his condition than to gain strength by taking medicine in order to pray standing. The people of Basara used to make their passions weak by hunger to curb temptation, as they knew that a little action of mind, such as patience and God-reliance, is better than a mountain like actions of bodily limbs. Disease does not prevent the working of mind. Sahal Tastari said : Physical disease is good but mental disease is bad.

(5) Fifth cause. It is to believe that sins are compensated by diseases. Some people commit many sins and fear much and abstain from taking medicine for diseases for making expiations for their sins. The Prophet said : Fever and other diseases continue to come to a man owing to his sins till he travels in the earth like a virtuous man free from sins and faults. There is in the tradition that the fever of one day expiates the sins of a year. Some people explain its reason by saying that fever destroys the strength of a year. Some say that a man has got 360 glands. Fever enters into each gland and therefore one feels pain. So every pain in each gland expiates the sins of one day. When the Prophet mentioned the expiation of sin by fever, Zaid-bin-Sabet prayed for lasting fever. As a result his fever continued till he died. Some Ansars prayed similarly. The Prophet said : God is not pleased with anything but Paradise for one whose two eyes has been robbed by Him. Some Ansars wished therefore to become blind. The Prophet Jesus Christ said : He who does not remain satisfied

with diseases and economic difficulties with hope of expiation of sins can not become wise. It is reported that the Prophet Moses prayed to God on seeing a man in a great distress : O Lord, show mercy on him. God said: How can I show mercy on him ? I am

showing mercy on him by giving him this distress. In other words I am expiating his sins and increasing his ranks.

(6) Sixth cause. It is to believe that health breeds greed, pride and other evils. A man by virtue of his continued sound health may have in his mind pride ungratefulness and low desires. For this reason a religious man gives up medicine. So that idleness, pride and other evils may not come to him. Health is the name of natural strength. Greed arises out of health and when it is high, commission of sin becomes easy. The lowest danger of health is to lose time uselessly by engaging oneself in happiness. When God wishes good for a servant. He warns him by diseases, dangers and difficulties. For this reason, a certain sage said : A believer is not free from diseases, wants and disgrace. The Prophet said : God says: Poverty is my prison and disease is my chain. I inflict a servant whom I love with these. When there is prevention of sin in disease, what greater good can there be than this ? There is peace of mind in giving up of sins. A certain religious man asked a man: How are you? He said: I am in peace of mind. He said : If you have not committed sins, you are then in peace of mind. If you have committed sins, then what disease is greater than sins ? He who commits sins is deprived of good.

Hazrat Ali saw a tribe of Nabatis in Iraq dressed gorgeously on an I'd day and asked them: Why are these gorgeous dresses? They said: They day in which we do not commit sins is the day of our festival. God said : Surely man is inordinate, as he thinks himself free from want. In other words, he does not care anything as a result of his living in peace.

A certain sage said: Pharaoh lived for 400 years. During this long period, he had not even an attack of headache, nor the change of even a gland. For the reason of this continued happiness, he said : I am your highest Lord-79 : 24. He claimed himself to be God Had he suffered even half headache for a day, he would have kept himself busy for that and he could not have claimed to be God. The Prophet said : Remember much what destroys happiness (death). It is said that fever is a messenger of

death. It reminds death and keeps one away from useless things. God says : Don't you see that they are put to test once or twice a year and yet they are not repentant and do not remember God? This test is meant to be diseases. It is said what when a man is affected twice a year by diseases and yet does not become

repentant, the angel of death says to him : O careless one, messenger after messenger came to you from me but you did not respond to them. For this reason, the ancient sages became anxious when any disease or loss of life or property did not come to them even after expiry of a year. They said : A believer does not become free from fear or disaster in every 40 days.

It is reported that Hazrat Ammar-b-Yaser married a woman and after this it appeared that the woman never fell ill. For this reason, he divorced her. The Prophet consented to marry a woman as she had many qualities. He was also told that she had never any disease. The Prophet said : I have got no necessity for such a woman. Once there was mention of disease and headache before the Prophet and a man said : I don't know what headache is. The Prophet then said : Go away from me. Let one who wished to see an inmate of Hell look at this man. The Prophet said : Fever is a portion of a believer's hell. Hazrat Anas and Hazrat Ayesha asked the Prophet: O Messenger of God, will there be any man with the martyrs on the Resurrection day ? He said : Yes, a man who remembers death twenty times a day. It is beyond doubt that a diseases man remembers death much. When the benefits of diseases are numerous a party of saints gave up efforts to remove diseases.

It is improper to say that to give up medicine is good in all circumstances. It is said that to take medicine is the condition of those who have got weak faith and to give up medicine is the condition of those who have got firm faith and God-reliance. They say that God reliant men will give up cupping and other medicines. If it is true. It is also true that if a serpent enters a wearing apparel, he should not remove it. It can also be said that he should not take water to remove thirst or food to remove hunger.

To go to places of epidemics is improper. Reports about epidemics have come from Hazrat Omar and other companions. When they reached the outskirts of Syria, news reached them that plague and cholera in virulent type broke out there. There

were two groups among them. One group said : We shall not enter this city to face destruction. Another group said : We shall enter this city depending upon God, we shall not flee away from the decree of God and avoid death or else we shall be like those peoples about whom God said : Have you not seen those people

who went out of their houses for fear of death in thousands ? They therefore went to Hazrat Omar and sought his opinion. He said : We shall return and shall not enter this city infected with epidemics. Those who opposed this idea said to him : Shall we flee away from the decree of God ? Hazrat Omar said : Yes, we shall flee away from the decree of God and return to the decree of God. He then cited an illustration for them and said : Don't you consider where one, having sheep and two fields for grazing them, one full of green grass and another full of sands free from grass and leaves, shall graze them ? They said : Yes, we have understood it. They then went to Abdur Rahman who was not present there. In the morning he came and Hazrat Omar asked his opinion about it. He said : O Commander of the faithful, I heard a Hadis about it from the Messenger of God. Hazrat Omar exclaimed : God is greatest Hazrat Abdur Rahman said :: I heard the Prophet say : When you hear about epidemics anywhere, don't come to it. If you are in the place infected with epidemics, don't go out of it. At this, Hazrat Omar became pleased and offered thanks to God and said : My opinion is supported by Hadis. Then he returned from that place with his companions. All the companions agreed on this Hadis and went away. From this it appears that God-reliance does not go by this act, rather it is a high stage of God-reliance.

Question. Why did the Prophet prohibit to go out of the infected place ? In the medical rules, air is the cause of epidemics. Why did he not give permission to go out of it?

Answer. Know. O dear readers, that there are no two opinions that there is no prohibition to flee away from injurious things. In this matter, to give up God-reliance is lawful. But it does not show the path to reach the goal. God knows that the air does not injure the body when it touches it, but foul air breathed constantly may injure health. In other words, when the air becomes polluted and one inhales and exhales it for a long time, it enters into a healthy body. It does not come out till the inner body is affected by it. In that condition any man living long in a place infected with epidemics, may be affected by it. If the

Prophet would have given permission to the people of the place infected with epidemics to go out, there would have been no persons there except the patients, whose condition would have been miserable for want of nursing and care. The Muslims are

like a building whose one part strengthens the other. The believers are like one body. If one part is attacked, the other parts also respond. This is one of the reasons of prohibition.

Question. It is seen from above that there is good in giving up medicine. Then why did not the Prophet give up medicine in order to gain merits ?

Answer To give up medicine is good for the man whose sins are many and which require expiation. This was contrary to the case of the Prophet who was sinless and pure. He came as a world teacher to teach the people in all matters. Therefore he taught the people to take medicine in case of illness. It is, however, more perfect to know that stone and gold are the same than to flee away from them. This was exactly the case with the Prophet and thereby his God-reliance did not lessen.

The condition of God-reliant man in disclosing or suppressing disease. Know, O readers, that to suppress disease, poverty or other disasters is included with the hidden treasures like good works. That is the highest stage, as to remain satisfied with the decree of God, to remain patient at the dangers and difficulties sent by Him and to keep secret the affairs between him and God can save him from many dangers. In spite of this, there is no harm in disclosing them if his intention and goal remain fixed. In three cases, disease can be expressed. (1) To take medicine. It is necessary to take medicine from the physician after disclosing the disease to him. This should not be in the way of complaint but to state what has been sent by God to him. Hazrat Bashir Hafi used to tell of his disease to the physician Abdur Rahman. Imam Ahmad disclosed his disease and said : I am saying of God's power which appeared in me. (2) To acquire patience and gratefulness. In addition to physician, one may disclose his diseases to saints and sages with the object of learning from them good patience and good gratefulness in diseases Hazrat Hasan Basri said : When a patient praises God and expresses gratefulness to Him and then remembers his disease his complaint disappears. (3) The third object is to

attribute power to God. Disease can be disclosed with the object of expressing one's inability and failure on the one hand and appreciating the power of God on the other. It is reported that Hazrat Ali was asked once about the condition of his disease. He said : I am not well. One of them began to look at another. They

did not like the expression and began to think why he complained. Then Hazrat Ali said : Can there be expression of pride before the Almighty God ? I like more to express my inability and weakness before Him. Once Hazrat Ali fell ill. The Prophet heard him say : O God, give me patience over my danger. The Prophet said to him : Have you wanted danger from God? Pray for peace from Him. There is permission of disclosing disease with this object. To complain to God with other objects is unlawful. Patience is good. It was said in explaining it that there is complaint in it. Hazrat Eakub was asked : Who has robbed you of your eye-sight? He said : Bitterness of time and long sorrows. God then sent revelation to him: Have you got an opportunity of complaining against Me to My servant? He said : O Lord, I am repenting to Thee. Taus and Muzahed said : The cries of a patient at the time of his disease are written. The wise men did not like that a patient should raise a cry as it is a form of complaint. Hazrat Ayub raised cries of agony at the time of his disease. The devil expressed satisfaction at this. The Prophet said : When a man falls ill, God sends two angels saying : Look to what he says. If he praises God and glorifies Him, pray for him. If he complains and speaks evil, tell him like that.

## THE REVIVAL OF RELIGIOUS LEARNINGS

### The Book of Constructive Virtues

#### PART II